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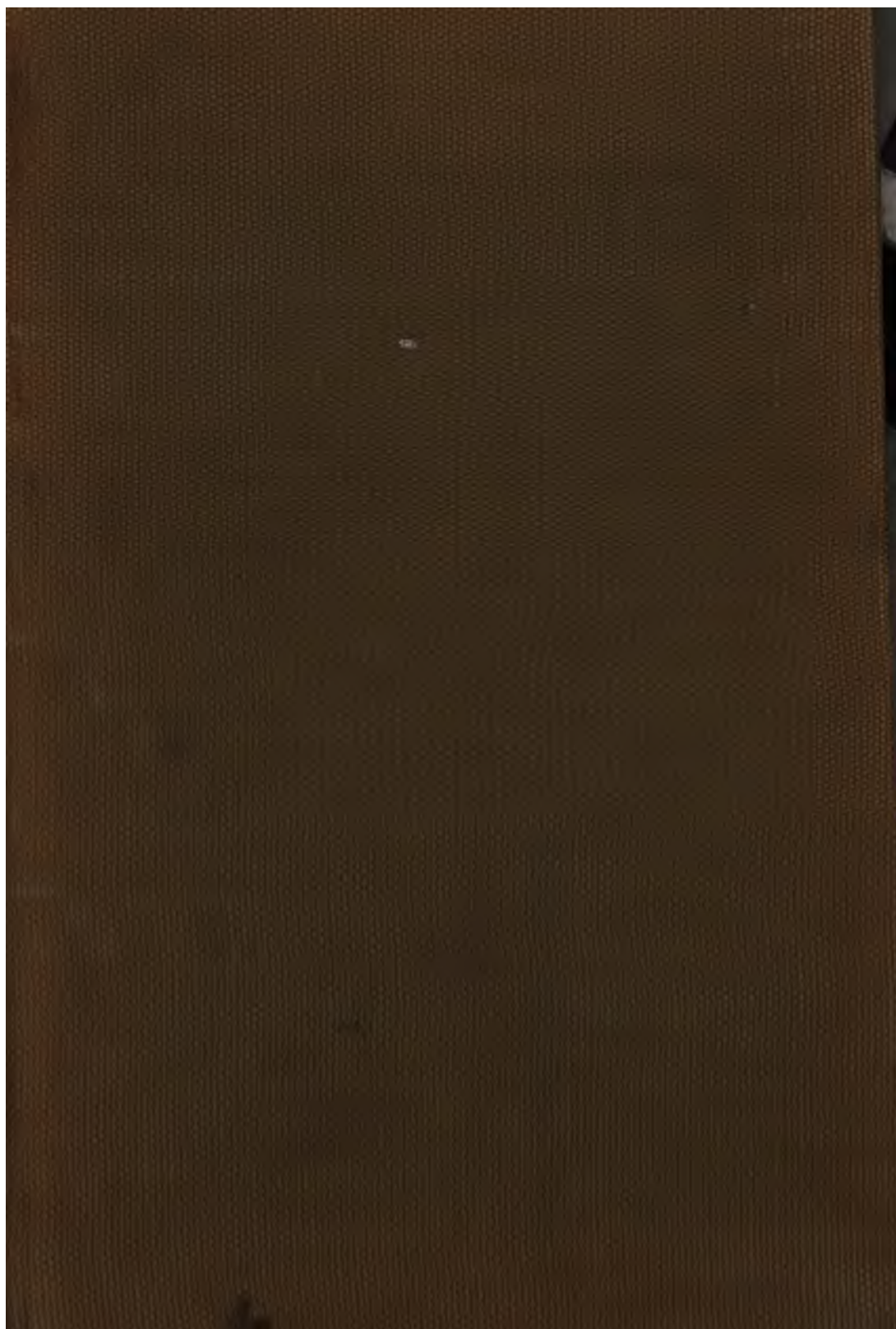
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THE
YOGĀVACARA'S MANUAL

OF

INDIAN MYSTICISM

AS PRACTISED BY BUDDHISTS.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY BY HENRY FROWDE

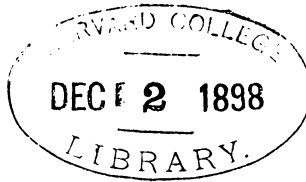
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This, the first book on the subject published in Europe, and also the first book in Sinhalese printed in European characters, is dedicated to

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to whom we owe the publication and translation of so many texts on Indian Mysticism, with the cordial sympathy and sincere admiration of his friend

THE AUTHOR.

YOGĀVACARA MANUAL.

INTRODUCTION.

The unique MS. on which the following edition is based is at Bambara-galla Wihārē, in Teldeniya, Ceylon. It was discovered there in 1893 by Mr. H. DHARMA-PĀLA. He succeeded through the kind offices of the then Interpreter Mudaliyar at the Kandy Kachcheri in obtaining a copy of it, brought the copy to London (which he passed through on his way to the Parliament of Religions at Chicago) and was kind enough to come down to Littlestone, where I was then slowly recovering from very serious illness, in order to leave the MS. with me. He expressed the hope that I should be able to make something more out of it than either he, or the members of the Order in Ceylon, where the practise of Jhāna had quite died out, could do.

I was immensely interested in the MS., and began immediately to copy it out. But the very scanty limits of the leisure time which my official duties as secretary of the RAS. leave me prevented me from finishing the work till this year. And it could not have been finished now if it had not been for the devotion and ability of my wife, who took down at dictation, often in evening hours when I had returned too tired to do anything but dictate, the Sinhalese and Pali sentences of which the MS. is composed. The task was not easy, and a perusal of the text will justify its being called tedious. It was finished at last, and the result is the present edition.

Our MS. gives a text that is not satisfactory. The copy has evidently been hurriedly made, and contains not a few clerical errors. And it is also pretty evident that the original from which it is made was written by a scribe who had but a smattering of Pali. Throughout the whole text the omission of the nasals (that is, putting the crude form for the accusative)¹ the insertion of Sinhalese words in the middle of Pali sentences², the odd division of clauses³, and other signs of ignorance or carelessness are so constant that it is not probable they are wholly due to the writer of our copy. He would sometimes, however rapidly he wrote, have been right, if his original was right.

The omission of long marks, mere twists of the style, over the i's and u's is of less importance. They are often omitted in Pali MSS., both Burmese and Sinhalese, which otherwise show signs of scholarship, just as the dots to the i's, or the crosses to the t's, are omitted in European writing. So also the continual use of the dental *n* for the cerebral, and vice versa, common in all Sinhalese writing and even printing, though not found in the very best Pali MSS., is common, even in good ones. Our MS. uses the two n's, in both the Sinhalese and Pali, quite indiscriminately: and it is very probable that the original is not much better. The letters of our copy are well and clearly formed; and there is very seldom any doubt, even in the case of n's and t's, or in the case of c's' m's and w's, as to which letter is intended.

The question arose whether it was worth while, on materials so inadequate, to publish an edition of this book. There is little doubt as to the great interest and importance, both from the historical, and from the psychological point of view, of the subject treated in this manual.

¹ See note 6 on p. 4 and *passim*.

² For instance *dili* p. 5 line 4, *iṭi pandam* on p. 16.

³ See the notes throughout.

We have no other work in Buddhist literature, either Pali or Sanskrit, devoted to the details of Jhāna and Samādhi. It is highly improbable that the incumbent of the Bambara-galla Wihāra will ever lend his unique MS. to Europe. And the passages where the readings remain doubtful are not of special importance — the great difficulties of the text are of another kind, and would not be removed by right readings, in similies or other subordinate phrases. For these reasons it has been thought better to publish what we have than to wait an indefinite time for a perfection possibly unattainable.

The MS. consists of 141 palm leaves $16\frac{7}{8}$ by $2\frac{1}{4}$ inches in size with 8 lines on a leaf, but occasionally 9, and in one or two instances 10. It bears no title either at the beginning or the end. As the person for whose use it is intended is called several times 'Yogāvacara' (see pp. 42, 43, 44, 94, 97), and as it is not intended to be read but to be used as a manual, I have ventured to call it 'the Yogāvacara's Manual'.

It sets out in detail the means to be adopted, the plan to be followed, in practising meditation as an ethical self-training. The states of mind to be brought on by this exercise are as follows, and in the following order, each successive one being dependent on the successful attainment of its predecessor.

1. Joy (Pīti) of five kinds^{*}

- a. khuddakā pīti slight joy
- b. khaṇikā pīti momentary joy
- c. okkantikā pīti joy that causes a shock
- d. ubbegā pīti joy that amounts to transport
- e. pharaṇā pīti joy that suffuses the whole being

^{*} The distinction between these is explained at length by Buddhaghosa (Attha Sālinī pp. 115—117, Visuddhi Magga Chap. IV).

6. The Ten Memories (Anussati's)

Buddhānussati	memories of the Buddha
Dhammānussati	" " " Doctrine
Samghānussati	" " " Order
Silānussati	" " good conduct
Cāgānussati	" " generosity
Upasamānussati	" " Nirvāna
Devatānussati	" " the gods
Maraṇānussati	" " death
Ekasaññānussati	" " the one idea
Eka-dhātuvaṭṭānussati	" " the one element

7. The Four Planes of Being

Ākāsa	space
Viññāṇa	consciousness
Akincaṇṇa	freedom from obstacle
Nevasaññānāsaññā	neither ideas nor the absence thereof
Arūpāvacara	all the above four together

8. The Four Excellent Conditions (Brahma-vihāra's)

Mettā	Love
Karūṇā	Pity for other's sorrow
Mudutā	Sympathy in others' Joy
Upekkhā	Magnanimity

9. The Tenfold Knowledge (Ñāṇa)

Samatha-dassana-ñāṇa	Insight into Nirvāna
Udaya-vyaya-dassana-ñāṇa	Insight into origin and decay
Bhaṅgānudassana-ñāṇa	Insight into disintegration now
Bhayatupaṭṭhāna-dassana-ñāṇa	Insight into disintegration in the future
Ādinavānudassana-ñāṇa	Insight into dangers
Nibbidānudassana-ñāṇa	Insight into vanity
Muccitu-kamyatā-dassana-ñāṇa	Insight into desire for escape

Paṭisankhānupassanā-ñāṇa Insight into the constituent parts of individuality
Sankhārupekkhānupassanā-ñāṇa Insight into there being no 'soul' therein
Anuloma-anupassanā-ñāṇa All these together.

10. The nine Transcendent Qualities
(Lokuttarā Dhammā)

- 1—4 The four stages of the Noble Path
- 5—8 The fruit of the attainment of each of them
- 9 Nirvana

It is impossible of course to give all that these technical terms imply and connote in the few English words selected as suggestive translations. The full meaning must be gathered from other Buddhist works. We have here 10 groups embracing 112 different qualities or states of meditation which it is desired, one after another, to produce in one's mind or heart. And the method adopted is, I think, intended to be the same for each, though the full text is not given for each and all of them.

That method is as follows:

The student recluse commences (at top of page 3) with calling to mind the three gems — the Buddha, the Dhamma, and the Sangha — and taking refuge in them. There then follows a formula of confession and absolution (taken from the Vinaya), to be repeated three times. Then a statement of the state of mind it is desired to call up. Then a renewed appeal to the memory of the Buddha and the great disciples of the past; and an expression of devotion to them. All the above is in Pali. Then follows the following quotation, also of course in Pali, found in the Satipaṭṭhāna and other Suttas.

‘He seats himself cross-legged keeping his body erect, firm in self possession; thoughtfully he inhales, thoughtfully exhales his breath, so that taking a long inbreathing or a long outbreathing, or taking a quick inbreathing or a quick outbreathing, he knows in each case what he does.’

There is no doubt that he is intended to suit the act to the word. So far he has been squatting on the ground on his heels, and with joined palms (the attitude of reverence); now he sits on the ground cross-legged with his hands on his lap (the attitude of thought). Neither of these positions is possible to ordinary Europeans. We need not be put off by the fact that it is not expressly stated that he does so. The quotation from the suttas also has no expressed nominative to the verb 'he sits'. It has to be supplied from the foregoing sentences in each Sutta. So here we have no expressed nominative throughout the book till page 42 where the word *yogāvacara* occurs. We need only notice, in passing, that this constant change of posture, which takes place more than 1500 times in the course of the whole exercise, completely excludes any notion of hypnotic trance.

Then follows the following sentence, not found in the Pitakas, but probably a quotation from some later Pali book.

‘With my eyes closed (with the subconsciousness of the eye) I see the tip of my nose, and breathing regularly, and fixing the object of my thought in the heart, I take as my aid (*parikamma*) the idea of *Arahatsip*.’

Then the text goes on in Sinhalese:

‘When he has thus continued in meditation, keen in intellect, two images appear, first hazy then clear. When the hazy has withdrawn, gone out as it were through the imperfections passing away, and cleansed of all impurities the clear image has penetrated his whole being, then entering the door of the mind the element of brightness (*tejo dhātuwa*) becomes manifest. The conception (the *appanā*) has the colour of the shining of the evening star, the preliminary aid to this (the *parikarma*) is the colour of gold, the sustaining aid (the *upacāra*) has a colour like that of the young sun rising in the east. Taking all three (the *appanā*, *parikarma* and *upacāra*) from the tip of the nose, putting them for a while in the heart, he finally locates them in the navel’.

The meaning of this last sentence must be that he first (his eyes being closed) gets the conception of brightness at the tip of his nose, and then, in thought, follows it down to his heart and afterwards still lower down to his navel. Nothing of this kind has been found in the Pitakas.

The same framework is followed throughout, the state of mind aimed at, and the appearing image, varying in each case. The states of mind have been given above, the images are always, in order, the five elements, earth water fire wind and space (or solidity, fluidity, brightness airiness, and space) and each of these five has a different set of appanā, parikarma, and upacāra of a similar kind to those given above for brightness.

When this exercise has been successfully carried out for each of the five kinds of joy in order, accompanied by each of the five elements in order, other exercises follow in the following order:

2. Paṭipāṭiyā	In order
3. Chasaddaggahana	The six words
4. Vidatthi	The span
5. Dhātu-samūha	The group of elements
6. Catu-naya	The four ways
7. Pañca-naya	The five ways
8. Hadaya	The heart
9. Samādhi	Concentration
10. Dhamma-tira-ṭṭhitika	The lasting of the faith
11. Iti-pandaṃ pūjā	The candle
12. Kāya-vasī-vaṭṭa	Command of the body.

The frame-work of each of these exercises is given on page 7. The name of the exercise reached and of the state of mind at the moment aimed at is given and the quotation from the Satipaṭṭhāna follows. The elements form no part in any of these exercises, except the first and the two last; and the signification of the names in the above list of these exercises is nowhere explained. In each of them each of the items of the group of mental states is taken first in direct (anuloma) then in reverse (paṭi-

loma) order. As the framework is only repeated for the first in each group, the exposition of each of these exercises usually becomes in our manual merely a string of words showing the state of mind at the moment under consideration (See for instance pp. 37—39). But the candle exercise is set out at somewhat greater length: and it will be found for the first group (of the five joys) on pages 14—16.

In this case a lighted candle is divided into eight portions by eight bits of wood stuck into the candle at equal distances an inch or so apart. Each of the five joys is then meditated upon until the image of the corresponding element appears; and that is kept in mind, located as before, until one section of the candle has burnt and the stick marking it has fallen out. At the sound of the fall (he cannot of course see it) he rises from the posture of meditation, adopts the posture of reverence, and goes on to the next meditation. When he has reached the end of the group of five joys, he takes them up again, one by one, in the reverse order, and meditates on each during the time marked by the falling of the sticks that mark the divisions in the candle.

In No. 12 of these latter exercises the point of differentiation is the spot where the appearing image is located, first in direct and then in reverse order, one inch away from (either below or above) the place where it was located in the previous meditation.

The 112 states of mind being thus exercised in 12 different ways we have in this manual 1344 meditations, and the number is more than doubled by the method used in the latter exercises of taking each member of each group first in the direct, then in the reverse order: and by the method of taking a separate meditation, in Groups 4, 5, and 8, for each member of the group successively with each of the five Jhānas successively.

As might be expected, there is no discussion or explanation of any one of the 112 states of mind. But the constructor — we can scarcely say the author — of the manual seems to dwell with special favour on the Excellent

Conditions (the *Brahma Vihāras*) of Love, Pity, Sympathy, and Magnanimity. Already in the *Suttas*¹ it is laid down how, beginning with a small portion, the whole world is to be gradually suffused with each of these four feelings in order. Our manual expands this part of its subject to great length so that this group has twenty pages (68—89), one fifth of the whole book, allotted to it.

It is not easy to see how the calling up of the mental image of the five elements, and especially how the locating of this image in different parts of the body, can be of assistance in the practice of the ethical states set out in the 10 groups. The idea is no doubt to suffuse the whole body with the particular feeling being practised at the particular moment. The psycho-physics involved will seem to Western minds mistaken. But it really requires a practised *Yogāvacara*, who has actually experienced what does happen, to be able to explain and to rightly judge of this. Nothing of the kind has been found in the *Pitakas*. And I do not know from whom or at what period or in what degree it was adopted by Buddhists. Even *Buddhaghosa*, so far as his works are known to us, has nothing about it, though he has a great deal on methods and details of meditation beyond what the *Pitaka* texts give us. And this particular form of exercise is not referred to in the *Yoga Sūtra*. But there are many other possible sources. It should be emphasised that the practice of a detailed and systematised meditation is, in India, pre-Buddhistic; and that it is closely allied with very ancient beliefs and practices prevalent throughout the world. The subject has never yet been discussed with any fullness of detail, or with the necessary historical insight; and, of course, it can only be touched on here.

In the very earliest times of the most remote animism we find the belief that a person rapt from all sense of the outside world, possessed by a spirit, acquired in that

¹ For instance my '*Buddhist Suttas*' pp. 201, 202, 272, 273.

state a degree of sanctity, and often of insight and knowledge, denied to ordinary mortals. In the most ancient instances handed down the person entranced is so often a woman, and so often associated with the worship of Mother Earth, that the natural inference would seem to point to these beliefs having originated at a time even preceding polytheistic views and patriarchal institutions. Beliefs of this kind are found so persistently, wherever we have ancient records, that it is evident they were not only very old, but also so very widely distributed that they may reasonably be regarded as universal. And this is by no means strange since the beliefs are chiefly based on the attempt to explain, by means of the soul-theory, the actual but mysterious facts of catalepsy, automatism, and hypnotism¹.

With the gradual rise of polytheism beliefs so ancient, sacred, and mysterious could not be pushed aside. Differing as they did, from the first, in important details, in the method of applying to complicated facts the crude and inconsistent soul theories, it was easy to modify them, in a manner sufficient to ensure their continuous life, by harmonising them with the newer views².

With the rise of monotheism the beliefs still survived, and the practises were carried on. Held in holy passion, his rapt soul sitting in his eyes, the thinker forgot himself to marble. Only Milton is too modern in his phraseology. The rapt soul was never supposed to be in the eyes. It has left the body altogether, and in a supposed union with the deity, the great soul of the universe, is seeing things hidden to worldly eyes. Plato is full of it, and the Neo-platonists carried these ecstasies to great

¹ See Pierre Janet 'L'Automatisme Psychologique'.

² See for instance the rich collection of material on the history of these beliefs among the Greeks 800 to 500 B.C. in Rohde's 'Psyche'. Percival Lowell in his 'Soul of the Far East' has an interesting study of similar beliefs and practises in quite modern times among the polytheists of Japan.

perfection. The Gnostics in the early centuries and the German mystics in later times worked on the same lines; and Meister Eckhart and his followers had been anticipated when they showed how easily such ideas could be reconciled with Christian theories. Under the cloak of Muhammadanism the ancient frenzy of the dance, and the newer transports of ecstasy have continued in vogue through the centuries, and the whirling of Dervishes and the raptures of Sūfis are known from Persia all the way to Spain. So in India from the Soma frenzy in the Veda, through the mystic reveries of the Upanishads and the hypnotic trances of the Yoga, allied beliefs and practises have never lost their importance and their charm.

It was simply impossible, when Gotama studied and thought in the sixth century BC., for any view of life, claiming to be complete, to avoid this question. It is clear from the Pitakas, and from Buddhist tradition outside the Pitakas, that the question was not only much older than Buddhism, but that it filled a very important place in the previously prevalent systems of thought. In the Dialogues Gotama is represented as describing the opinions of his teachers, Āḷāra Kālāma and Uddaka the son and pupil of Rāma, as insufficient precisely because their aims were two particular stages of ecstasy, and not Nirvāna¹. And other men who came to talk with him, either themselves teachers, or persons interested in the questions of the day, are often said to have turned the conversation to or started the discussion on points of a similar kind. In the Jātaka legends pre-Buddhistic sages are frequently stated, after retiring to the Himālaya region, to have practised the Eight Concentrations. (Aṭṭha-Samāpattiyo) or other specific stages of ecstasy². As a technical term in Pitaka usage this expression means the Four Jhānas and the Four Arūpa-Vimokhas³. It would probably be an

¹ M. I. 163—166. Compare J. I. 66.

² See, for instance, Jāt. II. 55, 56, 57, 61, 62, 65, 69, 72, 86.

³ As set out M. I. 159, 399, 436, 455 etc.

anachronism to suppose this to be the meaning then, and so far as I am aware the author of the *Jātaka Commentary* (I have not traced the words in the verses) does not explain it in the specific later same. But it is enough for our argument that he takes it as a matter of course that they practised advanced forms of regulated ecstasy.

Brahmin tradition is entirely in accord with this. The Yoga books, many centuries younger, in their present form, than the Dialogues, are unfortunately the only evidence we have of the details of the methods adopted by Brahmin Mystics. But though the details may have varied and the technical terms have changed their meaning, it is clear that the practices were carried out centuries before, for the Yoga is referred to in much older documents. However vague and indefinite these references may be, they establish the fact of a regulated system of hypnotic and mystic exercises at the date of the books in which this occur. Only one of these is pre-Buddhistic: the *Taittirīya Upanishad* (2. 4). The oldest of the others are the *Śvetāśvatara Maitri* and *Kaṭha Upanishads*, and then come the *Mahā-Bhārata* and *Manu*. In these books the Yoga system is incidentally referred to as well known, but no details are given. The age of these references is still matter of controversy; and it is, to say the least, very doubtful whether the Yoga practices referred to in them are, or are not, the same as the practices discribed in the later *Yoga Sūtra*. But these references to an established system confirm the accuracy of the Buddhist tradition.

This question of the age of Yoga practices is quite distinct from ~~as~~ that of the age of the philosophical system of the *Sāṅkhya Kārikā* on which the existing *Yoga Sūtra* is based throughout. There may have been Yoga practices based on other systems of philosophy though we do not know the details of any such except the Buddhist.

Professor Garbe holds the *Sāṅkhya* to be older than Buddhism; I have already discussed his views in my

American Lectures¹, and given the reasons why, in my humble opinion, it would be more accurate to say 'there were before the time of the Buddha isolated thinkers, of whose words we have no trace, who elaborated views similar to those out of which the Sāṅkhya was eventually developed'.

On the other hand Father Dahlmann thinks that system late, and tries to show that there was an older Sāṅkhya, now preserved in the Mahābhārata, and there called the Sāṅkhya, from which the later one (and also both Vedāntism and Buddhism) were derived. These views have reserved the very cordial approval of Professor von Schroeder² and of Professor Jacobi; and the latter in a most valuable and suggestive paper³ after showing how Professor Garbe's reasoning is, in his opinion, insufficient, has pointed out interesting parallels between an obscure paragraph found in the Pali Suttas and certain passages of the Sāṅkhya-Yoga. When he jumps to the tremendous conclusion that the Buddhistic philosophy as a whole is therefore derived from the Sāṅkhya — from the Sāṅkhya, that is, of the Mahābhārata, not that of the Sāṅkhya Kārikā — I confess myself unable to follow him. It is difficult to see how the evidence he adduces takes us farther than (if indeed so far as) the conclusion quoted above; and I would refer to the whole context there, and to the views expressed on Father Dahlmann's theories in the 'Journal of the Royal Asiatic Society' for 1897 pp. 407—410.

As for the Yoga Rājendra Lāl Mitra says in his Preface to the Yoga Sūtra (p. XVIII) that

'The meditations he (Gotama) practised were all in accord with the Rules of the Yoga system, and even their technical terms are the same.'

It is difficult to see how in January 1883, the date of the

¹ 'American lectures' 1896, pp. 24—29.

² 'Vienna Oriental Journal' 1897 (Vol. XI) pp.190—197.

³ Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil. Hist. Classe 1896; 1—15.

Preface, so positive a judgment could be defended. Mr. Mitra in fact does not attempt to defend it. He gives in the preface no single instance, and no passages in support of either of his statements. In the body of the work, on p. 92, he says that murder theft falsehood incontinence and avarice, called collectively yama in the Yoga Sūtra, are called Pāramitā's by the Buddhists. This, if accurate, would be an instance of diversity in the use of technical terms. But he gives no authority; and the statement is not only a mere blunder, but it is one he might easily have avoided¹. He is equally wrong in his note on p. 154. In speaking of the unusual mental and physical conditions of ecstasy and trance both the Yoga Sūtra and the Buddhist texts are compelled to use ordinary words in a forced, technical sense. It is surprising how very seldom they have happened on the same words. The cases do not amount to one per cent; and are in fact confined to a few expressions, such as Dhyāna and Samādhi, common to all schools of thought in India. And in not one single instance that I can discover do these two schools use even those words in the same technical sense. And this is not to be wondered at. For whereas the Yoga (though it has its intellectual and even ethical side) is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical.

It is not accurate to speak of the practice of systematic exercises for the attainment of various stages of mental exaltation, ecstasy and rapture as Buddhist. They have been carried out in India by men belonging to diverse schools of thought with a devotion and persistence, and

¹ The Pāramitā group has not yet been found in the primitive books. But the idea was in full life as early as the form when the Cariyā Piṭaka, which is arranged according to it, was put together. Since that time it is common property of all the schools: and a reference to Childers, or to the Petersburg Dictionary, or to Spence Hardy would have saved the mistake.

to a measure of success, probably unequalled in the world. They are Buddhist only because both the early Buddhists and Buddhism were alike Indian. And they are quite independent of the special features, either of thought or of practice, which distinguished Buddhists from other Indians. The position assigned to these practices in primitive Buddhism is set out in the following texts.

In the well known Dialogue, the *Sāmañña-phala* (*Digha* Collection No. 2) King *Ajātasattu*, after pointing out the advantages derived from their occupations by a long list of ordinary people, asks whether the members of the order derive any corresponding advantage, visible in this life, from theirs. The answer is a list of advantages which are said to be intended to be taken in a gradually ascending degree of value:

1. The honour and respect shown to members of a religious order.
 2. The training in all those lower kinds of mere morality set out in the very ancient document called the *Sīlas* (incorporated in each of the 13 Dialogues in the *Sīla Vagga*).
 3. The absence of fear, confidence of heart, thence resulting.
 4. The way in which he learns to guard the doors of his senses.
 5. The constant self possession he thus gains.
 6. The power of being content with little, with simplicity of life.
 7. The emancipation of mind from the five obstacles to selfmastery — covetousness, illwill, laziness, conceit, and doubt.
 8. The Four *Jhānas*.
 9. The insight arising from knowledge (*Ñāna-dassanam*).
 10. The power of projecting mental images.
 11. The Five *Abhiññā*'s.
 12. The knowledge that leads to the passing away of cravings, becomings, and ignorance, (that is, to *Arahatship*).
- Here No. 8 and 11, and perhaps 10 (the interpretation of this item is still doubtful) belong to *Mysticism*.

In the 79th Dialogue of the Majjhima collection, the Cūḷa Sakuludāyī Sutta, Gotama says that the 4 Jhānas are a more effectual method for obtaining happiness than the mere observance of ordinary morality such as abstinence from murder theft incontinence falsehood or the practice of austerities (tapo). Udāyī then asks him, whether it is for the sake of realising that happiness that men follow his (Gotama's) religion. The answer repeats Nos. 2—8 inclusive of the last list saying that each is higher and better. And then goes on to say that each of the 5 Abhiññās is higher and better still, and finally that No. 12 is the best of all the things for the sake of realising which men adopt his religion.

Here Nos. 9 and 10 are omitted, and the wording between 7 and 8 is slightly varied. But the argument is practically identical¹.

In the 24th Dialogue of the Majjhima Sāriputta is the questioner; and Puṇṇa expounds the doctrine. The question is 'what is the object aimed at by those who follow the religion of Gotama'. One after another Puṇṇa denies that the aim is any one of the following:

1. Purification of moral conduct.
2. Purification of the heart.
3. Purification of one's views.
4. Removal of doubt.
5. Insight gained by knowledge of the right path and the wrong.
6. Insight gained by knowledge of the right method and the wrong.

'Well but then, if the object be none of these, pray which can it be?' Says Sāriputta.

'It is anupādā parinibbānam' is the reply².

¹ So also, but shorter, in Majjhima No. 27, 38, and 39.

² For parinibbānam and parinibbāyati used of the living Arahat see M. 1. 45, 46, 235, 251 (= S. 3, 54) 446 2. 102; Dh. 89; S. 3, 26; It. 52, 56; Mil. 50; Jāt. 4. 302 453 &c.

‘And is that purification of moral conduct?’

‘No, Sir! it is not.’ says Punṇa, who then denies, one after another, its identity with Nos. 2—6: and finally admits it is all the six taken together.

Here we have the same question as in the last extract, and the answer omits all reference to Mysticism. And in the *Milinda* we find Nāgasena on being twice asked the same question giving a similar answer in different words, again without any reference to mystic states. And this is not one of the cases where the *Milinda* has later doctrine; for since my *Milinda* appeared the identical phraseology has been twice found in a *Pitaka* text¹.

So in *Majjhima* No. 32 where the six chief disciples, one beautiful night, in the Gosinga Sāla Wood, ask one another what is the mental quality in a Bhikkhu which could add a fresh charm to the beauty of the scene, we have the following six replies:

1. Ānanda says: ‘When a Bhikkhu knows the Word by heart, understands it, and can expound it well’.

2. Revata says: ‘When a Bhikkhu fights out for himself internal peace, and devoted to solitude, resisting not the feeling of rapture (*Jhāna*), becomes endowed with insight’.

3. Anuruddha says: ‘When a Bhikkhu has the Divine Eye’.

4. Kassapa says: ‘When a Bhikkhu keeps the vows, is content with little, devoted to solitude, avoids society, is given to earnestness, to wisdom, to *Samādhi*, to emancipation to the insight which comes from the assurance of emancipation’.

5. Moggollana says: ‘When two Bhikkhus talk together over the *Abhidhamma*, ask each other questions, and have profit therefrom’.

6. Sāriputta says: ‘When a Bhikkhu rules his heart, and does not let his heart rule him’.

They then tell these and six answers to the Buddha, and ask which was right. He gives the preference to

¹ My *Milinda* I 49, 101. Compare S. IV, 253; V, 6.

Sāriputta's, and adds: 'But hear from me what sort of Bhikkhu could on such a night add glory to the wood. It is one who sitting calm, collected, selfpossessed, makes resolve 'I rise not up from this seat until my heart is set free from the Āsavas!'¹

Here the third reply belongs to Mysticism which enters into the second: but does not occur in the Buddha's own reply.

The three lower Jhānas are said to be within the range of a disciple who is still learning (a *sekha*) whereas the 4th Jhāna is a sort of Samādhi which belongs to the Arahats. But on the other hand all the 4 Jhānas are said (in the 64th Sutta of the Majjhima) to be useful for the removal of the five bonds which prevent a man from becoming an Arahata.

So in the Vinaya it is probably to the extraordinary insight attainable by the prolonged self-concentration of Jhāna and Samādhi that the Fourth Pārājika Rule refers when it lays down that any member of the Order wrongly claiming to have attained the *alam-ariya-nāṇa-dassanaṃ*³ ceases ipse facto to be any longer a member.

These Rules are undoubtedly among the very oldest Buddhist documents we have. But the Commentary on them, the Sutta Vibhanga, gives two inconsistent explanations. In the Introductory Story, telling why and when the rule was made, it gives as the reason, that certain members of the Order said of one another that such and such a one had practised one or other of the 4 Jhānas, or one or other of the 6 Abhiññā's. This Story belongs to the work of the authors of the Sutta Vibhanga. Now

¹ The āsavas are those qualities the being set free from which constitutes Arahatship.

² A. 1. 220 compare M. 2. 37.

³ (apparently 'the insight of that knowledge beyond that of ordinary men which suffices to make an Ariya', that is an Arahata). See M. 1. 68 (= Jāt. 1. 389) 246 (= Mil. 244, 289) 208, 472.

they include also in this work a still older commentary whose name is lost. And that Old Comment (V. 3. 91) explains the powers referred to as follows—the explanation of the terms by the authors of the Sutta Vibhanga (V. 3. 93) being added in parentheses:

1. Jhāna (the four Jhānas)¹
2. Vimokkha (Threefold emancipation of the heart — by being delivered from the notion of soul, by meditation free from worldly objects, and free from lust illwill and delusion)².
3. Samādhi (Concentration, threefold as the last).
4. Samāpatti (Attainment, threefold as the last).
5. Ñāna (Knowledge, threefold,—of his own and of other peoples previous births, and the knowledge requisite for Arahatsip)³.
6. Magga-bhāvanā (the 37 constituent elements of Arahatsip)⁴.
7. Phala-sacehikiriya (Realisation of the fruit of the 4 stages of the paths to Arahatsip).
8. Kilesa-pahāna (Putting away the evil states—to wit lusts, illwill, and dullness—the putting away of which is Arahatsip).
9. Vinivaraṇatā (Removal of the obstacles—to wit either the same three, as the commentary says here, or the five—covetousness, illwill, laziness, conceit and doubt—as set out in the Digha itself⁵, which last explanation is preferable).
10. Suññāgāre abhirati (Delight in solitude).

Here we have first the Rules of the Order, then the Old Comment upon them, then the still later Sutta Vibhanga on that. As the last of these must date before the Council of Vesālī (that is within, in round numbers, 100

¹ Translated in my 'Buddhist Sutta's' p. 272.

² S. 4. 296, 297, 363, A. 2. 299 Mil. 377.

³ A. 2. 163—165.

⁴ As set out in my 'Buddhist Suttas' pp. 62, 63.

⁵ See above p. XX.

years of the Buddha's death=145 of his Nirvana) this gives us very old Vinaya evidence. And it agrees with the evidence brought together above from the Suttas.

Samādhi, best rendered perhaps by concentration or serenity, is not itself a specific kind or method of meditation, but is a habit of mind which is a condition precedent, a necessary preliminary, to the special varieties, and indeed to all the higher stages of the progress towards Arahatsip. The second Jhāna is always said to be born of it, just as samādhi itself arises out of moral conduct. Without samādhi one cannot see things ~~are~~ as they really are; without that insight one cannot become detached; without detachment one cannot have the insight which arises from the knowledge of Emancipation (A. 3. 19, 200). With samādhi one can attain to all these things, one can remove mountains (A. 3. 311 comp. 427) and the delusions of self (A. 1. 132—134), acquire the five fold knowledge (A. 3. 24) and the five sorts of higher Wisdom (A. 3. 28) and Arahatsip itself (A. 2. 45, 3. 29).

But of course there is both action and reaction. The practice of Jhāna in its turn produces and strengthens the habit of mind (the ceto-samādhi of S. 4. 297). They are often mentioned together (V. 1. 97, 104); in one passage the four Jhānas and Paccavekkhanā (consideration or imagination) make up the five limbs of samādhi (A. 3. 25—27), and in another (A. 2. 45) the 4 Jhānas are one of four divisions of samādhi, while in a third (S. 5. 9) the two are absolutely identified. All this is right enough as exegesis, as edifying gloss. But the very inconsistency of these glosses is sufficient so show that they must not be interpreted too strictly in opposition to the general tenor of all the passages on Samādhi.

This is well summed up in the standing definition in the Dhamma Sangani (15. 24, 287 &c) of Sammā-samādhi.

“Stability insistence persistence of thought, absence of wavering of perplexity of intellectual distraction, serenity, the faculty the power of rapt composure, right rapture”.

As the same definition is given also (Dh. S. 11) for *cittass' ekaggatā*, 'concentration of mind', it is clear that this term is considered as about equivalent to *Samādhi*, of which indeed *Buddhaghosa* (*Attha Sālini* 118) says it is a name. He goes on:

"As for its characteristics and so on the following is said in the Commentary': '*Samādhi* has as its characteristics the being the chief (positive), and the absence of distraction (negative)'². For just as the centre wood of a peaked hut, from the fact that all the rest of the materials of which the hut is made are joined on to it, becomes the chief, just so from the fact that *samādhi* sets all good qualities in the mind in motion *samādhi* is the chief of them all" (compare S. 3. 156).

He then quotes from the *Milinda* p. 38 the similes to the same effect translated in my *Milinda* Vol. 1. p. p. 60, 61, and concludes thus:

"There is another way of putting it. This concentration of mind called *samādhi* has as its characteristic mark the absence of wandering, of distraction; as its essence the binding together of the states of mind that arise with it, (as water does the lather of soap); as its condition precedent calmness; as its sustenance wisdom, (for it is said: 'He who is at peace he knows and sees'). And in the specific meditation it has ease as its proximate cause. It must throughout be understood as steadiness of mind, (like the steadiness of the flame of a lamp in a place where there is no wind)".

In its literal meaning *samādhi* is 'placing together (to) ^{two}' 'co-allocation' 'composure'. It has not yet been found in any book, either Sanskrit or Pali, older than the Pitakas; and throughout Indian literature it is used only of mental states, never in a physical sense. The oldest passages in which it is found outside the Pitakas are the *Maitrāyana Upanishad* 6. 14, 38; and the *Bhagavad Gītā* 2. 44, 53.

¹ That is the old commentary in Sinhalese, now lost, on which his own, in Pali, is based.

² See also *Buddhaghosa* himself in *Sumangala* I. 64. 65.

In the first of these passages it is the third of six stages of Yoga, the two preceding ones being 'holding the breath' and 'preventing the action of the senses'. It may well denote, therefore, the drawing together of the mind that prevents wandering in thought. And this is I think its meaning, though both Deussen¹ and Max Müller² render it vaguely 'meditation'. But its being mentioned as a stage in the attainment of trance is the commencement of the process by which it afterwards came in Yoga books to be used in the sense of a specific sort of meditation. In the Pitakas though, as we have seen, it is closely allied to Jhāna, yet it is always essentially the habit of mind.

In Anguttara 1. 299 (Sutta 163) Samyutta IV. 363, and Vinaya 3. 93 three kinds of Samādhi are mentioned—the empty, the aimless and the signless, (*suññata*, *appañihita*, *animitta*). These are very curious as qualifications of a state of mind which is so full, from the Buddhist point of view of the most desirable results; which has, as its aim, the very highest state, that of Arahatsip; and which has numerous signs by which it can be recognised. The words are in fact riddles, and are dealt with at some length by Buddhaghosa (Asl. 179—180, 222 and foll., 290 and foll.) He explains them as meaning respectively emptied of lust, illwill, and dulness; aimless as having got rid of the aim of rebirth in heaven; signless as free from the three signs (*lakṣaṇas*), that is, as based on the three doctrines of impermanence, sorrow as involved in individuality, and the absence of any 'soul', any abiding principle³. But he admits that the explanation of the third word, signlessness, may change places with that of the first word, emptied. In that case emptied is emptied of permanence, &c, and signless is without the three signs of lust, illwill, and dulness. And this agrees better with the explanation given of these qualifications as applied in Samyutta 4. 297 to Emancipation of Heart.

¹ 'Sechzig Upanishad's' 344. ² Upanishads 2. 318.

³ These are explained in full in my 'American Lectures' pp. 121—134.

Suññatā, Emptiness, always in this specific sense is in constant use¹; and the misunderstanding of the term has led to the use of the phrase 'Buddhist Nihilism', which connotes a great deal more than is warranted by the primitive use of the phrase it is supposed to represent.

The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the Order. But that it was a small, and that not the highest and most important part; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsu-vihārā A. 3. 119). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirwāṇa in the mere practise of the four Jhānas is considered a deadly heresy². So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them.

It is also to be observed that the passages quoted throw very little light on the details and processes of the mystic exercises referred to. Our present work is good evidence of the nature of those details as practised in modern times in Ceylon. How far we can argue back from it to the time of primitive Buddhism is exceedingly doubtful. The very word Yogāvacara does not occur in the published Pitaka texts. The earliest instance of its use is in the Milinda. The same holds good of yogī and though yogo is found once or twice in its later sense (M. 1. 472) it is usually and often used simply in the sense of 'attachment'. We even find the term dhamma-yogo used in direct opposition to jhāyī as in A 3. 355

¹ See M. 1. 435, 483 A. 1. 72 = 3. 107 Mil. 96. 319, 337. K. V. A. 64, 177.

² See the last four of the 62 great heresies in the Brahmajāla Sutta.

where the Bhikkhu 'addicted to righteousness' finds fault with his brother who meditates so much.

That one of the most marked features of our manual, the use of the mental images of the elements in conjunction with ethical ideas is not found in the Pitakas, or in Buddhaghosa, so far as published, is noteworthy. And the argumentum ex silentio holds good here as regards the Pitakas, though not as regards the great commentator. It is impossible to believe that had these very curious exercises been practised in Gotama's time the Pitakas would have omitted all reference to them.

Even the groups of ethical states are not all found in the Pitakas.

Group 1, The Five Joys (Pañca Pritiyo) are not in the Pitakas. They are found in Buddhaghosa (A. Sāl. 84. 166. Vis. M. Ch IV. p. 99) and in the Jātaka Commentary (Jāt. 1. 33. 5. 492).

Group 2, The Six Pairs (Cha Yugalāni) are not found in the earlier books of the Pitakas, but they occur together (though not under that name) in the Dhamma Saṅgaṇi.

Group 3, The Four Forms of Bliss, occur in the Pitakas as separate ethical concepts but not as a group.

Group 4 is a single term, found in the Pitakas.

Group 5 has three divisions. Of these the Kasiṇas are mentioned as a group, without details, in the Sakuludāyi Sutta (M. 2). The Asubhas are all practically included in the four sorts of meditation on Impurity given at A. 3. 323, but in a group of ten I have not traced them in the five Nikāyas. In Dh. S. (263, 4) the ten Asubhas are given, but only in connection with the first Jhāna. Buddhaghosa on this (A. Sāl. 199) has the very logical remark that vitakka, attention to the inferences to be drawn, being necessary to proper meditation on the Asubhas, and that being precisely absent from the other Jhānas besides the first, those meditations do not occur in the others. Our author slurs over this difficulty, and has all the five Jhānas in conjunction with the Asubhas

(in contradiction therefore to the Pitakas). The list of parts of the body is found in the Suttas.

Group 6, the Ten Memories, does not occur as a group in the published texts of the Nikāyas. A group of six of them, the first five and the 7th, is given in detail in A. 3. 284—8 and again in A. 3. 312—317. But another group under the same name of six memories, consisting of the first 3 Jhānas, the āloka saññā (one of the 10 kaṣiṇas in our group 5), the meditation on the parts of the body, and that on the asubhas (both in our Group 5), is given at A. 3. 322—5. The 8th in our group 6 is several times referred to alone, (e. g. A. 3. 304—8). Buddhaghosa (Vis M. Ch. 7) has only the 6 memories but he discusses the 8th in our list separately in Chap. 8.

Our group 7 is not found in the Pitaka texts as a whole. Each item of it is so found and Nos. 1—4 are the 4th 5th 6th and 7th of the constantly recurring group called the Vimokhas (translated in my 'Buddhist Suttas' pp. 51, 52).

Our group 8 occurs constantly in the Suttas.

Our group 9 is later. It has only been found so far in the Visuddhi Magga.

Our group 10 does not occur as a group, but all the nine items that compose it are well known in the earliest books.

Finally the Jhānas, not a group in the Yogāvacara Manual but treated in it conjunctively as associated with other groups, are constantly mentioned in the Suttas. But there they are always four in number. In our book they are always five, the second being split up into two. As is well known this is a later modification, found first in the Dhamma Saṅgaṇi.

So far as the above results are negative they are liable to correction when the rest of the Suttas, or of the Pitakas, comes to be published. But they are sufficient to show that our volume represents, almost throughout, a stage of belief and of practice much later than the Pitakas, and often later even than Buddhaghosa.

But these remarks must be brought to a close. It has been quite impossible for me, chained as I am to the desk, to do more than try to indicate the points on which further investigation is desirable. And I have done so in the hope that some one with leisure at his command may be induced to devote to the problem of Buddhist Mysticism, as difficult as it is interesting, the time and the labour which it so richly deserves.

T. W. RHYS DAVIDS.

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CONTRACTIONS.¹

A.	Anguttara Nikāya.
Ap.	Apadāna.
Asl.	Attha Sālinī.
D.	Dīgha Nikāya.
Dhp.	Dhammapada (quoted by verses).
Dh.S.	Dhamma Saṅgaṇi.
Dh.K.	Dhātu Kathā.
It.	Iti-vuttaka.
J.	Jātaka (the verses only).
Jāt.	Jātakatṭhāvaṇṇanā.
J.P.T.S.	Journal of the Pali Text Society.
J.R.A.S.	Journal of the Royal Asiatic Society.
Kh.P.	Khuddaka Pāṭha.
K.V.	Kathā Vatthu.
M.	Majjhima Nikāya.
Mil.	Milinda (the Pali text).
S.	Saṃyutta Nikāya.
S.N.	Sutta Nipāta.
Sm.p.	Samanta Pāsādikā.
V.	Vinaya.
Vs.m	Visuddhi Magga.

¹ The quotations are by volume and page unless otherwise stated.

THE
YOGĀVACARA'S
MANUAL

[ka] ARAHAM ARAHAM.

¹Bhikkhave, mahaṇeni. Idha me śāsanayehi. Bhikkhu sasara bhaya lesin dakṇā artthayen bhikshu nam laddha hetema. Arañña-gato vā, āraṇyayaṭa giye ho. Rukkha-mūlagato vā, bhāwanāwaṭa sudusu wrkṣa mūlayakaṭa giye ho. Suññāgāragato vā, esema bhāwanānurūpawū janayangen siswa tibena geyakaṭa giye ho hetema. Pal-laṅkaṃ ābhujitvā, baddha paryyankaya bānda. Kāyam śarīraya. Ujūṃ paṇidhāya, ṛjukṇa aṣṭādasa pramāṇawū kondu aṭṭa sandhi no nāmi owun owun kerehi pihiṭṭa tibena se awankawa kaya pihiṭṭawā gena. Parimukhaṃ satim, nirwāṇa śāpayehi ma sita elba² siṭṭawā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa. Upaṭṭhapetvā, pihiṭṭawā gena. Nisidati hindineya, so e bhāwanāwaṭa nisi lesa mese sihiya obi noba yā no di bānda gena hunnāwu hetema. Sato va, sihiyen ma. As-sasati āswāsaya pawatwanneya. Sato va, sihiyen ma. Passasati prāswāsaya pāwatwīma karannē. Dīgham vā assasanto, dīrggha koṭa āswāsaya karannē ho. Dīgham assasāmiti pajānāti, dīrggha koṭa āswāsaya karannemiya danneya. Dīgham vā passasanto, dīrggha koṭa prāswāsaya karannē ho. Dīgham passasāmiti pa-

¹ Sanna on paragraphs 3 and 4 on page 5. Paragraph 3 is a passage of the Satipaṭṭhāna Sutta (M. 1. 56).

² MS elaba.

jānāti, dīrggha koṭa prāswāsaya keremiya danneya. Rassam vā passasanto, luhunḍu koṭa āswāsaya karannemi danneya. Rassam vā passasanto, luhunḍu koṭa prāswāsaya karannē ho. Rassam passasāmīti pajānāti, Hraswase luhunḍu koṭa prāswāsaya karannemi danneya. Sabbakāya siyalu āswāsa prāswāsayaḡe, hewat nābhiya paṭan nāsikāgraya dakwā uḍu kuruwa pawatnā āswāsayaḡe da, ese ma nāsikāgraya paṭan nābhiya dakwā yaṭi kuruwa pawatnā prāswāsayaḡe da yana me siyalu ma āswāsa prāswāsa kāyayaḡe utpatti kramādi siyalu prawrattiya¹. Paṭisaṃvedi, wisesayen prakāsawa wəṭahi bhāvanā karaṇa tənattahu wisin. Cakkhuviññāṇam, cakshuviññāṇayen. Nāsikaggam, nāsikāgraya. Lokemi, balami. Cittaviññāṇam, cittaviññāṇayen. Assāsapassāsa, āswāsa prāswāsaya². Sati ārammaṇam, sihi aramuṇuya. Haddaye³ ṭhapetvā lehi tabā. Parikammaṃ, [kā] parikammiyan. Arahan yanu mema kramayayi, mehi paḷamu koṭa dækku a-yanna dhamma ratnaya, deveni wū ra-yanna⁴ Buddha ratnaya, tunweni wa dækku ha-yanna saṃgha ratnaya me arahan yanu padaya bhāwanāyi.

Mese bhāwanā kaḷa kalhi uggaha nimitte kisunu dos pena pahara ādi kisunu dos peneyi, hewat dhūma ākāra ho ahashi sudu walākulu ākāra uggaha nimitta peneyi. Pratibhāga nimitta payyen gannā lada kəṭapota⁵ men da manā koṭa suddha kala sak patak men da walā aturen nikmunu sanda maṇḍalak men da megha mukhayehi balā kāwaka¹ men da uggaha nimit palā geṇa nikmuṇak men, e uggaha nimittata wadā kisunu dos nətiwa siyak guṇa dahasak guṇayen pirisudu wa bhawāngaya sindagena mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanāwe lakṣana nam rātrīn dinayehi sobhāmat wa diliyena kanamədiliyange warṇa sadrisaya; Parikarmmayā, udaya kālayehi sobhāmat wa pāyaṇa bāla sūryyaḡe warṇa sadrisaya; Upacāraya nil kaṭa rolu mal hiri karnnikāmal sadrisaya. Me paṭhawī dhātuwe appanā parikarmmayā

¹ So MS. ² MS. pra° ³ MS. Hade. ⁴ MS. ran°

⁵ read kədapatak.

upacāra nāsikāgrayen gena hadaye tabā nāwata nābhiyé tabanu.

Namo tassa Bhagavato arahato sammā-sambuddhassa.

Tatiya-vāraṃ.

Buddhaṃ jīvitam yāva nibbānaṃ saraṇaṃ gacchāmi
Dhammaṃ jīvitam yāva nibbānaṃ saraṇaṃ gacchāmi.
Saṅghaṃ jīvitam yāva nibbānaṃ saraṇaṃ gacchāmi.

Iti pi so Bhagavā araham sammā sambuddho vijjā-ca-
raṇa-sampanno sugato lokavidū anuttaro purisadamma-
sārathi satthā devamanussānaṃ buddho bhagavāti.

Dutiyam pi Buddhaṃ -pe- . . . dutiyam pi dhammaṃ -pe-
. . . dutiyam pi saṅghaṃ -pe- saraṇaṃ gacchāmi.

SVākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehi-
passiko opanayiko paccattaṃ veditabbo viññūhīti.

Tatiyam pi Buddhaṃ -pe- . . . tatiyam pi dhammaṃ -pe-
. . . tatiyam pi saṅghaṃ -pe- saraṇaṃ gacchāmi.

Supaṭipanno Bhagavato sāvaka-saṅgho uju-paṭipanno
Bhagavato sāvaka-saṅgho nāya-paṭipanno Bhagavato sā-
vaka-saṅgho sāmīci-paṭipanno Bhagavato sāvaka-saṅgho
yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā, esa
Bhagavato [ki] sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhi-
neyyo añjalikaraṇīyyo anuttaraṃ puññakkhettaṃ lokassāti.

Icevā accanta namassaneyyaṃ

Namassamāno ratanatattayaṃ yaṃ

Puññābhisandaṃ vipulaṃ aladdhaṃ

Tassānubhāvena hatantarāyo.

Karaṇiyaṃ atthakusalena . . . pe . . . punar etitī¹

Pañcamāre jino nātho patto sambodhim uttamaṃ
Catusaccaṃ pakāsesi mahāvīraṃ namāmi 'haṃ
Etena saccavajjena sabbe Mārā palāyantu
Iminā puññakammena upajjhāyā guṇuttarā
Ācāri upakārā ca mātā pitā piyā mamaṃ
Suriyo candima-rājā² guṇavantaṃ narā pi ca
Brahmā Mārā ca Indā va lokapālā ca devatā

¹ So MS. The full text of these verses is in the Khud-
daka Pāṭha. ² MS. candimā rājā.

Yamo mittā manussā ca majjhata verikā pi ca
Sabbe sattā sukhi hontu puññāni pakatāni me
Sukhañ ca tividhaṃ dentu khippaṃ pāpetha¹ vo matam
Iminā puññakammaena iminā uddisena ca
Khippāhaṃ sulabhe ceva taṇhuppādāna chedanam
Ye santānehinā² dhammā yāva nibbānato mamaṃ
Nassantu sabbadā yeva yattha jāto bhava bhava
Uju-cittaṃ sati paññā sallekho viriyaṃ 'minā³
Mārā labhantu n'okāsaṃ kātuṇca viriyesu me
Buddhādi-pavaro nātho dhammo nātho varuttamo
Nātho pacceka-sambuddho saṅgho nāthottaro mamaṃ
Tesottamānubhāvena Māro 'kāsaṃ labhantu mā.

Namo tassa Bhagavato

Arahato Sammā Sambuddhassa.

Tatiyavāraṃ⁴.

Okāsa⁵. Accayo no me⁶ bhante accagamā³ yathā bāle
yathā mūlhe yathā akusale ye mayaṃ
akaramhā evam bhante accayo no
paṭigaṇhatha āyatim samvarāya⁴.

Tatiyavāraṃ⁵.

Okāsa. Ahaṃ paṭipatti pūjāya ovādam sabbaññū-Go-
tamassa patikaromi.

Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittaṃ
upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha-paṇca-
pīṭisu khaṇikā-pīṭim.⁶

Nava-lokuttara-dhammā jātā Buddhassa dhammassa
paccekabuddhassa saṅghassa asīti mahāsāvakaṇaṃ nibbā-
naṃ atikkantānaṃ catusu mahā-samuddesu vālukā parā-
jaya¹. Tan te paveni-paramparā vitthāraṃ yācāmi.

¹ So MS. ² rep. III: Tayovāraṃ.

³ MS. *always* ajjagamā. ⁴ MS. reyyāma *always*.

⁵ rep. III: Tayo-v^o

⁶ MS. khaṇnikā-pīṭi. *Throughout the MS. the crude form is usually given in this constantly repeated phrase. But occasionally the accusative singular recurs, and this is doubtless right.*

Tam dhammaṃ pañcakkhandhesu cakkhudvāra-manodvāra-kāyadvāresu ca me uppajjatu. Bhāvanam bhāvetum¹ nisinna-kāle taṃ khaṇikāya pi tena [ki] saccavacanena me dili².

Ahaṃ yācāmi Buddha-guṇaṃ dhamma-guṇaṃ saṅgha-guṇaṃ patisaraṇaṃ me, ācariya-guṇaṃ susikkhitaṃ kammaṭṭhānaṃ patisaraṇaṃ me, sabba-kammaṭṭhāna-guṇaṃ patisaraṇaṃ me. Idāni jīvitaṃ me demi. Tinnam ratanānaṃ ca pañcānnaṃ ratanānaṃ ca nibbānaṃ sacchikarissāmi. Nibbāna-paccayo hotu.

Nisidati pallankaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, so sato va assasati sato passasati, dīghaṃ va assasanto dīghaṃ assasāmiti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmiti pajānāti, rassaṃ vā assasanto rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto rassaṃ passasāmiti pajānāti.

Cakkhu-viññānaṃ nāsikaggaṃ olokemi, citta-viññānaṃ assāsa-passāsa-sati-ārammaṇaṃ hadaye³ ṭhapetvā parikammaṃ araham araham.

Mese tikṣaṇa-prajñāwen yedi⁴ bhāvanā kaḷa kalhi ugaha patibhāga nimit⁵ dwaya peneyi. E⁶ uggaha nimit⁷ palāgena⁸ nikmunakhu⁹ men e uggaha nimittata wadā kisunu dos nātiwa siyak guṇa¹⁰ dahasak guṇayen pirisudu wa¹¹ bhawāṅgaya sindagana¹² mano dwāraya āwarjjanā koṭa tejo dhātuwa pahalawe. Ehi appanāwa nam osadhi tārakā prabhāwak hā pæhæ ætteya, parikarmmaṃ suwarṇṇa-warṇṇaya, upacāraya udaya pāyana bāla sūryyāge warṇṇayaṭa bandu pæhæ ætteya. Me tejo dhātuwe appanā parikarmma upa-

¹ MS. -otu. ² So MS. ³ MS. bis: -hade.

⁴ rep. II: -ñāyayen bhāv°, rep. III: prajñāwa yehi piṭṭha bhāv°

⁵ rep. III: -nimitta dwaya pahala we ug°, MS. nimi, bis &c. ⁶ rep. omits, rep. II likewise.

⁷ rep. III: nimitta. ⁸ rep. II: -gana.

⁹ rep. II seyin- for men.

¹⁰ rep. III om.

¹¹ rep. III om. wa.

¹² rep. I: sindagena, rep. III: sindagana.

cāra nāsikāgrayen gena hradaye tabā nāwata nābhiye tabanu.

Namo tassa bhagavato arahato samma sambuddhassa
Tayo vāraṃ.

Buddham jivitaṃ . . . pe (3, 4) . . . tatiya-vāraṃ.

Okāsa . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . pañca pītisu okkantikā-
pitiṃ.

Nava . . . pe (4, 5) [kū] . . . araham araham.

Mese tikṣaṇa . . . pe (5) . . . mano dwāraya āwarjjaṇā
koṭa āpo dhātuwa pahala we. Ehi appanāwa nam solos
kalāwen sampurṇa wū candramaṇḍalayāta bandu pāhā
ætteya, parikarmmaya dahas peti mal warṇaya, upacā-
raya kinihiri mal bandu pāhā ætteya. Me āpo dhātuwe
appanā parikarmma upacāra pahala kara balā nāsikā-
grayen ganimiṃ hradaye tabā nāwata nābhiye tabanu.

[kr] Namō tassa . . . pe (3, 4) . . . ubbegā pitiṃ . . .
pe (4, 5) . . . sinda gana mano dwāraya āwarjjaṇā koṭa vāyo
dhātuwa pahala we. Ehi appanāwa nam nabho maddya¹
gata sūryya maṇḍalayāta bandu warṇaya, parikarmma
madaṭa wan pāṭaya, upacāraya megawalāhā dedunna se
peneyi. Me wāyo dhātuwe appanā parikarmma upacāra
manā-koṭa balā nāsikāgrayen ganimin hradaye tabā nā-
wata nābhiye tabanu.²

[kr] Namō tassa . . . pe . . . pharaṇa-pitiṃ . . . pe . . .
sindagana mano dwāraya āwarjjaṇā koṭa ākāsa dhātuwa
pahala we. Ehi appanāwa nam idda mal dā saman mal
sudu nelum mal me ādi subhra² warṇa ho peneyi, pari-
karmmaya monara pil rāsak se peneyi, upacāraya adun
wan pāhā bandu kuruweniyāge warṇa kālā warṇa ho
peneyi. Me ākāsa dhātuwe appanā parikarmma upacāra
pahala koṭa bala balā nāsikāgrayen gena hradaye tabā
nāwata nābhiye tabanu.

¹ So MS. ² MS. srabra.

[k] Pūrwwa krama no waradawā wænda pūdā pañca pītiyaṭa ekawaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabanṇu-Gota-massa patikaromi. Ahaṃ yācāmi uggaha-nimittaṃ ca pa-ṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-pañca-pītisu khuddakā-pītiṃ khaṇikā¹-pītiṃ okkantikā-pītiṃ ubbegā-pītiṃ pharaṇā-pītiṃ. Nava lo-kuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisidati . . . pe . . . araham araham.

Mese bhāvanā kaḷa kalhi uggaha paṭibhāga nimit dwaya peneyi. Uggaha nimit palāgana nikmunak men e uggaha minittata waḍa kisunu dos nētiwa siyak dahasak guṇayen pirisudu wa mano dwāraya āwarjjanā koṭa pañca pītiye dhātu pahala we. Ehi śama appanā parikarmma upacāra piliwelīn manāk. b. b. n. g. nā. m. uḍukuru koṭa tabanu. Me pañca pītiye ap. parik. up. wiseyen dāna eyin mattehi pūrwwa kratyaya no waradawā wænda pūdā dhamma saṇṇāwaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti pūjāya . . pe . . patikaromi.

Okāsa okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khuddakā-pītiṃ anuloma-vasenā rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā utṭhi-tassa me dhamma-saṇṇā pātura hotu.

Nisidati . . . pe (5) . . . araham araham.

Mese bhāvanā kala kalhi nīla pandaṃ lakṣaṇa dhamma saṇṇā paha kara balā nāskāgrayen gena nābhiye tabā, pūrwwa kratyaya no waradawā wænda pūdā, pañca pītiyaṭa ārāḍhanā koṭa anuloma paṭiloma kaṭa yutu.

Okāsam. Ahaṃ . . pe (6) . . patikaromi ki tēnaṭa — Okāsa okāsa okāsa. Ahaṃ . . . pe (7) . . . pātura hotu.

Nisidati . . pe . . araham araham.

Mese bhāvanā kala kalhi paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa balā nāsikāgrayen ganimin nābhiyaṭa angalakin uḍu kona anulomayen tabanu.

[k] Okāsa okāsa okāsa . . pe (7) . . khuddakā-pītiṃ paṭiloma-vasena rakkhissāmi. Aciren' eva . . pe . . pātura hotu.

¹ MS. kaṇṇ°

Mese ārāḍhanā kaḷa kalhi paṭhawī dhātuwa balā anulomayaṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khaṇikā¹-pīṭim anuloma-vasena rakkhissāmi . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi tejo dhātuwe appanā parikamma upacāra manā koṭa bala balā nāsikāgrayen gena khuddakā pīṭiyaṭa angalakim udu kona anulomayen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khaṇikā²-pīṭim paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi tejo dhātuwa balā anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-okkantikā-pīṭim anuloma-vasena rakkhissāmi . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi āpo dhātuwe appanā parikamma upacāra manā koṭa bala balā nāsikāgrayen ganimin khaṇikā³ pīṭiyaṭa angalakin matthehi anulomayen tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-okkantikā-pīṭim anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi āpo dhātuwa anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-ubbegā-pīṭim anulomā-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā koṭa wāyo dhātuwa [ke] upadawā okkantikāwaṭa matthehi angala pramāṇe tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-ubbegā-pīṭim paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa upadawā anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-pharaṇā-pīṭim anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa upadawā ubbegā pīṭiya hā hradaya hā me deyature angala pramāṇe anulomayen tabanu.

¹ MS. kaṇṇ°.

² MS. khann°.

³ MS. khaṇṇ°.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma-vasena
. . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa anulomeṭa . . pe . .
tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khudda-
kā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khaṇi-
kā pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma-vasena
. . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma-vasena
. . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . . pharaṇā-pītiṃ anuloma-vasena
[kai] . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . pharaṇā-pītiṃ paṭiloma-va-
sena . . . pe . . . pātura hotu [kai].

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma-vasena
. . pe . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma-va-
se . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma-vasena
. . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma-vasena
. . pe . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we.

Paṭipāṭiyā nīṭṭhitam.

Pūrwā kṛtyaya no waradawā wænda pudā: —

‘Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu-Gotamassa patikaromi’: ki tænaṭa, — ‘Okāsa, okāsa, okāsa. Ahaṃ cha-sadda-ggahanāṃ samādayitvā antogabbha khuddakā-pītiṃ anuloma . . . pe (7) . . . pātura hotu. Nisidati . . . pe (7) . . . parikammaṃ arahaṃ arahaṃ.

Okāsa, okāsa. Ahaṃ cha-sadda-ggahanāṃ . . pe . . khuddakā-pītiṃ paṭiloma . . . pe . . . pātura hotu.

Okāsa . . . pe . . . okkantikā-pītiṃ¹ anuloma . . . pe . . . pātura hotu. [ko]

Okāsa, okāsa . . . pe . . . okkantikā-pītiṃ paṭiloma . . pe . . . pātura hotu.

Okāsa. Ahaṃ cha-sadda-ggahanāṃ . . pe . . pharaṇā-pītiṃ anuloma . . . pe . . . pātura hotu.

Okāsa. Ahaṃ cha . . pe . . pharaṇā-pītiṃ paṭiloma . . pe . . pātura hotu.

. . . khaṇikā pītiṃ anuloma . . .

. . . khaṇikā pītiṃ paṭiloma . . .

. . . ubbegā pītiṃ anuloma . . .

. . . ubbegā pītiṃ paṭiloma . . .

. . . khuddakā pītiṃ anuloma . . .

. . . okkantikā pītiṃ anuloma . . .

. . . pharaṇā pītiṃ anuloma . . .

. . . khaṇikā pītiṃ anuloma . . .

. . . ubbegā pītiṃ anuloma . . .

. . . ubbegā pītiṃ paṭiloma . . .

. . . khaṇikā pītiṃ paṭiloma . . .

. . . pharaṇā pītiṃ paṭiloma . . .

. . . okkantikā pītiṃ paṭiloma . . .

. . . khuddakā pītiṃ paṭiloma . . .

Cha-sadda-ggahanāṃ niṭṭhitam.

Pūrwā kṛtyaya no waradawā wænda pudā: — Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu-Gotamassa patikaromi. Okāsa, okāsa, okāsa. Ahaṃ vidatthiṃ samādayitvā antogabbha khuddakā-pītiṃ okkhantikā-pītiṃ pharaṇā-pītiṃ

¹ So MS. khaṇikā-pīti is apparently omitted by mistake.

anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . pe . .
parikammaṃ araham araham.

. . . [kau] pharaṇā-pītiṃ okkantikā-pītiṃ khuddakā-
pītiṃ paṭiloma . . pe . . pātura hotu.

. . . khaṇikā-pītiṃ ubbegā-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . khuddakā-pītiṃ okkantikā-pītiṃ pharaṇā-pītiṃ
anuloma . . .

. . . khaṇikā-pītiṃ ubbega-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . pharaṇā-pītiṃ okkantikā-pītiṃ khuddakā-pītiṃ pa-
ṭiloma . . . pe . . pātura hotu.

Vidatthim niṭṭhitam.

Purwa kratyaya no waradawā wænda pudā: —

Okāsa. Aham paṭipatti . . pe . . patikaromi kī tænaṭa:

Okāsa, okāsa, okāsa. Aham dhātu-samūham samādayitvā
antogabbha khuddakā-pītiṃ khaṇṇikā-pītiṃ okkantikā-
pītiṃ ubbegā-pītiṃ pharaṇā-pītiṃ anuloma . . pe (7) . .
pātura hotu.

Nisīdati . . pe . . parikammaṃ araham araham.

Okāsa okāsa okāsa. Aham dhātu-samūham samādayitvā
antogabbha-pharaṇā-pītiṃ ubbegā-pītiṃ okkantikā-pītiṃ
khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . . pātura
hotu.

Dhātu-samūham niṭṭhitam.

Purwa kratyaya no waradawā . . . pe . . . kī tænaṭa: —

Okāsa, okāsa, okāsa. Aham chatu-nayam samādayitvā
antogabbha khuddakā-pītiṃ khaṇikā-pītiṃ anuloma . . pe . .
pātura hotu. Nisīdati . . parikammaṃ araham araham.

Okāsa, okāsa. Aham chatu-nayam samādayitvā anto-
gabbha khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . .
pātura hotu.

Okāsa, okāsa. Aham . . pe . . khaṇikā-pītiṃ anuloma
. . pe . . pātura hotu.

. . . . [kām] okkantikā-pītiṃ paṭiloma
 ubbegā-pītiṃ anuloma
 ubbegā-pītiṃ paṭiloma
 pharaṇā-pītiṃ anuloma
 pharaṇā-pītiṃ paṭiloma
 khuddakā-pītiṃ khaṇikā-pītiṃ anuloma
 okkantikā-pītiṃ anuloma
 ubbegā-pītiṃ anuloma
 pharaṇā-pītiṃ anuloma
 pharaṇā-pītiṃ paṭiloma
 ubbegā-pītiṃ paṭiloma
 okkantikā-pītiṃ paṭiloma
 khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . .
 pātura hotu.

Catu-nayaṃ niṭṭhitaṃ.

Pūrwa kṛatyaya . . pe (10) . . ki tēnata: —

Okāsa, okāsa. Ahaṃ pañca-nayaṃ samādayitvā anto-
gabbha khuddakā-pītiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . parikkammaṃ araham araham.

. . . . khuddakā-pītiṃ paṭiloma
 [kaḥ] khaṇikā-pītiṃ anuloma
 khaṇikā-pītiṃ paṭiloma
 khaṇikā-pītiṃ paṭiloma
 okkantikā-pītiṃ anuloma
 okkantikā-pītiṃ paṭiloma
 ubbegā-pītiṃ anuloma
 ubbegā-pītiṃ paṭiloma
 pharaṇā-pītiṃ anuloma
 pharaṇā-pītiṃ paṭiloma
 khuddakā-pītiṃ anuloma
 khaṇikā-pītiṃ anuloma
 okkantikā-pītiṃ anuloma
 ubbegā-pītiṃ anuloma
 pharaṇā-pītiṃ anuloma
 pharaṇā-pītiṃ paṭiloma
 ubbegā-pītiṃ paṭiloma

- okkhantikā-pītiṃ paṭiloma
- khaṇikā-pītiṃ paṭiloma
- khuddakā-pītiṃ paṭiloma

Pañca-nayaṃ niṭṭhitam.

[kha] Pūṛwa kratyaya . . . pe (10) . . . kī tænaṭa: —
Okāsa, okāsa, okāsa. Ahaṃ hadayaṃ samādayitrā anto-
gabbha khuddakā-pītiṃ anuloma . . pe . . pātura hotu.
Nisīdati . . pe . . parikammaṃ araham araham.

- khuddakā-pītiṃ paṭiloma
- khaṇikā-pītiṃ anuloma
- khaṇikā-pītiṃ paṭiloma
- okkantikā-pītiṃ anuloma
- okkantikā-pītiṃ paṭiloma
- ubbega-pītiṃ anuloma
- ubbega-pītiṃ paṭiloma
- pharaṇā-pītiṃ anuloma
- pharaṇā-pītiṃ paṭiloma
- khuddakā-pītiṃ anuloma
- khaṇikā-pītiṃ anuloma
- okkantikā-pītiṃ anuloma
- ubbega-pītiṃ anuloma
- pharaṇā-pītiṃ anuloma
- pharaṇā-pītiṃ paṭiloma
- ubbega-pītiṃ paṭiloma
- okkantikā-pītiṃ paṭiloma
- [khā] khaṇikā-pītiṃ paṭiloma
- khuddakā-pītiṃ paṭiloma

Hadayaṃ niṭṭhitam.

Pūṛwa kratyaya no . . pe (10) . . kī tænaṭa: —
Okāsa, okāsa. Ahaṃ samādhim samādayitvā antogabbha-
khuddakā-pītiṃ anuloma . . pe . . pātura hotu.
Nisīdati . . pe . . parikammaṃ araham araham.

All as in last section.

Samādhim niṭṭhitam.

[khi] Pūrwa kratyaya . . pe . . ki tænaṭa: —
Okāsa, okāsa, okāsa. Ahaṃ dhamma tiraṭṭhitikaṃ
samādayitvā antogabbha khuddakā-pīṭiṃ anuloma- . . pe . .
as in last section but one.

Dhamma-tiraṭṭhitikaṃ niṭṭhitaṃ.

[khi] Pūrwa kratyaya no waradawā wænda pudā pañca
pritiye sitthaka dīpa pūjāwata ārāḍhanā kaṭa yutu.
Okāsa. Ahaṃ paṭipatti . . pe (4) . . paṭikaromi.
Ahaṃ yācāmi . . . pe (4) . . . khuddakā pīṭiṃ.
Nava lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-
paccayo hotu.

Nisīdati . . pe (5) . . araham araham.
Mese tikṣaṇa prajñāwen yedi . . . pe (5) . . nimit dvaya
peneyi. Uggaha nimit palāgana nikmunak hu seyin
. . . guṇa . . . bhawāngaya sindagana . . . paṭhawī dhātuwa
. . . Ehi upacāra parikarmma manākoṭa balā nāsikāgrayen
ganimin nābhiyata angalakin matthehi tabā sitthaka dīpaye
dāngala pramāṇe dana turu bhāwanā kaṭa kalhi palamu
salāka gilihihunu anukaraṇa śabdayen dæna ukkuṭikayen
inda: —

Okāsa okāsa okāsa. Ahaṃ sitthakadaṇḍa-dīpaṃ samā-
dayitvā antogabbha-khuddakā-pīṭiṃ anuloma- . . pe (7) .
pātura hotu.

Mese ārāḍhanā kalhi ema paṭhawī dhātuwa pahala we.
Ehi appanā parikarmma upacāra manā koṭa bala balā
nāsikāgrayen ganimin upacāra parikarmma tæbu tænhī
anulomayen udu tabā angala pramāṇe dana turu bhāwanā
kaṭa kalhi deweni salākaya wæṭeyi; esa lakunen nækiṭa¹
ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-pīṭiṃ anuloma . . pe
. . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa balā khuddakā pīṭi-
yata angalakin matthehi tabā sitthaka dīpaye angala pra-
māṇe dana turu [khu] bhāwanā kaṭa kalhi tunweni salā-
kaya gilihihunu anukaraṇayen ukkuṭikayen inda: —

¹ *read* nægiṭa.

Okāsa. Ahaṃ . . . pe (14) . . . okkantikā-piṭiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manākoṭa balā khaṇikā pītiyaṭa angalakin . . . pe (14) . . . kalhi satara weni salākaya gilihunu anukaraṇayen dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . pe . . . ubbegā-piṭiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi vāyo dhātuwa pahala we . . .¹ manā koṭa okkantikā pītiyaṭa angalakin . . . pe . . . kalhi pasweni salākaya gili . . . pe . . . inda: —

Okāsa. Ahaṃ . . . pe . . . pharaṇā-piṭiṃ anuloma . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we. Ehi . . .² manā koṭa balā³ ubbegā pītiyaṭa angalak hā. hradayāṭa angalak hā dāṅgalak æra atare angala pramāṇe anulomayen tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi sa-wæni salākaya gilihunu anukaraṇayen dæna ārāḍhanā no koṭa hadayamaṭa yaṭa tabana lada paṭhawī dhātuwa palamu sēma manā koṭa tabā. bhāwanā kaḷa kalhi sitthaka dīpaye angala pramāṇe dā sat-weni salākaya gilihena anukaraṇayen dæna esēma inda samādhīyaṭat ema khuddakāwe paṭhawī dhātuwa palamu sēma manā koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi aṭa-weni salākaya gilihena anukaraṇayen anulomaye krama data yutu. Paṭilomayaṭa balana widhi nam yaṭa kiyana lada seyin khuddakā pītiyaṭa pahala wū paṭhawī dhātuwe upacāre paṭan parikarmmayāṭa balā anulomeṭa tæbu tænihi paṭilomayen udu tabā sitthaka dīpaye dāṅgala pramāṇe dā salākaya wæṭena turu bhāvanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā anto-gabbha-khuddakā-piṭiṃ paṭiloma . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we.

¹ *There is no . . . pe . . . in the MS.*

² *Ehi . . . is not in the MS.* ³ *Not in the MS.*

manā koṭa anulomayaṭa tæbu tæñhi paṭilomayen udu tabā sitthaka dīpaye angala pramāṇe dā deweni salākaya wæṭena turu bhāvanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-piṭiṃ paṭiloma . . pe . . pātura hotu [khū].

Mese ārāḍhanā kalhi tejo dhātuwa pahala we manā koṭa anulomayaṭa tæbu tæñhi paṭilomaṭa tabā s. d. a. p. dā tunweni salākaya gilihena turu . . pe . . inda: —

Okāsa. Ahaṃ . . pe . . okkantikā-piṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we manā koṭa anulomayaṭa tæbu tæñhi . . pe (16) . . pramāṇe dana turu bhāvanā kaḷa kalhi ukkuṭikayen inda:¹ —

Okāsa. Ahaṃ . . pe . . ubbegā-piṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa . . pe . . tæñhi paṭilomayaṭa tabā sitthaka d. a. p. dā pasweni salākaya wæṭena turu bh. k. k. uk. inda: —

Okāsa. Ahaṃ . . pe . . pharaṇā-piṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa . . pe . . anulomayaṭa bælu tæñhi paṭilomeṭa . . pe . . dā saweni salākaya gilihena turu bhāvanā kaḷa kalhi hadayamaṭa yaṭa kiyana lada seyin paṭhawī dhātuwa manā koṭa balā anulomeṭa tæbu tæñhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi samādhayaṭa mema dhātuwa upadawā anulomeṭa tæbu tæñhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā aṭaweni salākaya gilihena turu bhāwanā kaṭa yutu.

Pañca-prītiye iṭipandaṃ pūjā krama-niṭṭhitam.

Pūrwa kṛtyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu Gotamassa paṭikaromi: — ki tænaṭa: —

Okāsa. Ahaṃ kāya-vasī-vattaṃ samādayitvā antogabbha khuddakā-piṭiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe (5) . . parikammaṃ araham araham.

¹ *There is no mention of the fourth salākaya.*

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we. Nābhiyāṭa dakuṇatin satarangula pramāṇe sarwāṅga naharayayi kiyana lada naharak. dana¹ maṇḍala dakwā nāgī tibeyi. Ehi me dhātuwe appanā parikarmma upacāra nāsikāgrayen ganimin nābhiyāṭa samawa tēn [khr] balā eyāṭa angalin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa balā anulomeṭa tēbū tēnhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . tejo dhātuwa pahala we, manā koṭa khuddakā pītiyāṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa anulomayāṭa tēbū tēnhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa khaṇikā pītiyāṭa angalakin mattehi manā koṭa anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa anulomeṭa tēbu tēnhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa pahala we, manā koṭa okkantikā pītiyāṭa a. mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomayāṭa baelu tēnhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ anuloma . . pe . . pātura hotu.

¹ *MS.* danna.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we manā koṭa ubbegāwaṭa angalak hā tana maṇḍalaṭa angalak hā dāṅgalak āra atare angala pramāṇe anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-piṭiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . dhātuwa anulomeṭa tæbū tæñhi paṭilomayen udu tabanu.

[khī] Me wak paṭan sarwāṅga nahare tabana lada pañca prītiye karmmasthānawalaṭa ārāḍhanā kala lesin balā anuloma paṭiloma kaṭa yutu.

- . . khuddakā-piṭiṃ anuloma . . pe . .
- . . khaṇikā pīti anuloma
- . . okkantikā pīti anuloma
- . . ubbegā pīti anuloma
- . . pharaṇā pīti anuloma . . . pe . .
- . . pharaṇā pīti paṭiloma
- . . ubbegā pīti paṭiloma
- . . okkantikā pīti paṭiloma
- . . khaṇikā pīti paṭiloma
- . . khuddakā pīti paṭiloma . . . pe . . pātura hotu.

Kāya-vasī-vattam niṭṭhitam.

Pañca prītiyaṭa anaturu koṭa cha yugalaya keren pūrwa kratyaya no waradawa wænda pudā kāya passaddhi yana karmmasthānayaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya . . pe (4) . . patikaromi.

Ahaṃ yācami uggaha-nimittaṇ ca paṭibhāga-nimittam upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha-cha-yugalesu kāya-passaddhiṃ. Nava lokuttara-dhammā . . pe (4, 5) . . Nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese tikṣana nāṇayen uggaha nimit paṭibhāga nimit-dwaya pirisinda balā uggaha nimit palāgana nikmunak hu men e uggaha nimittata wadā siyak guṇa dahasak gunayen pirisuduwa bhavāṅgaya sindagena mano dwārāya āwarjjaṇa koṭa āpo dhātuwa pahala we. E dhātuwa appanā [khī] parikarmma upacāra manā koṭa balā nāsikāgrayen gani-min hradye tabā næwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā citta-passaddhi ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . antogabbha-cha-yugalesu cittapassaddhim.

Nava . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese tikṣana nānāyena bhāvanā kaṭa kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa hradaye taba nāwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā kāyalahutā yana karmmasthānayaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe . . antogabbha cha-yugalesu kāya-lahutā.

Nava . . pe . . paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese araham yana padaya āswāsa praswāsa hā samanga menehi koṭa bhāvanā kaṭa kalhi tejo dhātuwa pahala we. Ehi appanā . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi, ki tænaṭa, Okāsa. Ahaṃ yācāmi . . . pe . . . cha-yugalesu cittalahutā. Nava . . . pe . . . araham araham.

Mese bhāvanā kaṭa kalhi kāya lahutāṭa men tejo dhātuwa pahala we. Ehi appanā . . . pe . . . tabanu.

Pūrwwa kratyaya . . pe . . patikaromi. Ahaṃ yācāmi . . . pe . . . antogabbha kāyamudatā.

Nava . . . pe . . . [kh] araham araham.

Mese bhāvanā kaṭa kalhi paṭhawī dhātuwa pahala we. Ehi appanā . . . pe . . . manā koṭa balā hradaye . . pe . . . tabanu.

Pūrwwa kratyaya . . . pe . . . antogabbha cha-yugalesu citta-mudutā. Nava . . . pe . . . araham araham.

Mese bhāvanā . . pe . . we . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāya kammañnatā. Nava . . pe . . araham.

Mese bhāvanā kaṭa kalhi āpo dhātuwa pahala we . . pe . . manā koṭa balā balā hradaye . . pe . . tabanu.

Pürwwa kratyaya . . pe . . cha-yugalesu citta kammañ-
ñatā. Nava . . pe . . araham.

Mese bhāvanā kaḷa kalhi āpo dhātuwa . . pe . . tabanu.

Pürwwa kratyaya . . pe . . cha-yugalesu kāya-pāguññatā.
Nava . . pe . . araham.

Mese bhāvana kaḷa kalhi wāgo dhātuwa pahala we. . .
pe . . tabanu.

[khe] Pürwwa kratyaya . . pe . . cha-yugalesu cittapā-
guññatā. Nava . . pe . . araham.

Mese . . pe . . wāyo . . pe . . tabanu.

Pürwwa kratyaya . . pe . . cha-yugalesu kāyujjugatā¹.
Nava . . pe . . araham.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pürwwa kratyaya . . pe . . cha-yugalesu cittujjugatā¹.
Nava . . pe . . araham.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pürwwa kratyaya . . pe . . cha-yugalesu

kāya passaddhi,	kāya kammaññatā,
citta passaddhi,	citta kammaññatā,
kāya lahutā,	kāya pāguññatā,
citta lahutā,	citta pāguññatā,
kāya mudutā,	kāyujjugatā,
citta mudutā,	cittujjugatā.

Nava . . pe . . araham.

Mese bhāvanā kaḷa kalhi uggaha paṭibhāga nimit dwaya
peneyi uggaha nimit palāgana nikmunak hu seyin e uggaha
nimittata waḍa kisunu dos nētiwa siyak dahasak guṇayen
pirisuduwa bhavāngaya sindagana mano dwāra āwarjjanā
koṭa cha yugale² karmmasthānawala sama appanā pari-
kamma upacāra pahala we manā koṭa bala balā nāsikā-
grayen ganimin nābhiye mēda uḍukuru koṭa tabanu. Cha
yugale sama appanā parikamma upacāra wiseyen dāna
pūrwa kratyaya no waradawā wēnda pudā dhamanasaññā-
waṭa ārādhanaṭa kaṭa yutu.

Okāsa. Aham . . pe (4) . . patikaromi kī tēnaṭa: —

¹ So MS. ² So MS. corrected from yugalesu.

Okāsa, okāsa, okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-cha-yugalesu kāyapassaddhi cittapassaddhi anuloma . . pe (7) . . dhammasaṇṇā pātura hotu.

Nisīdati . . pe . . araham.

Mese bhāwanā kara khīla pandam lakṣaṇa dhammasaṇṇā balā nāsikāgrayen ganimin nābhiye tabā nāwata chayugale karmmasthānawalāṭa ārāḍhanā koṭa anuloma paṭiloma karaṇā widhi dakwanu lābē.

Okāsa, okāsa, okāsa. Ahaṃ paṭipāṭiyā . . pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwe appanā parikamma upacāra manā koṭa bala balā nāsāgrayen¹ ganimin nābhiyaṭa angalakin mattehi anulomāyen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pasisitvā antogabbha-cittapassaddhi-kāyapassaddhi paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ema āpo dhātuwe upacāre paṭan appanāwata manā koṭa bala balā anulomayaṭa bālu tēnhi paṭilomāyen udu tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha kāyalahutā cittalahutā anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwe appanā . . pe . . bala balā kāya passaddhiyaṭa angalakin mattehi anulomāyen tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha cittalahutā kāyalahutā paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā koṭa bhāwanā karaṇa kalhi ema tejo dhātuwe upacāre . . pe . . anulomayaṭa tēbu tēnhi . . pe . . tabanu.

Okāsa. Ahaṃ . . pe . . kāyamudutā citta mudutā anuloma . . pe . . pātura hotu.

Mese . . pe . . paṭhawī dhātuwe . . pe . . bala balā kāya lahutāwata . . pe . . tabanu.

Okāsa. Ahaṃ . . pe . . cittamudutā kāyamudutā paṭiloma . . pe . . pātura hotu.

¹ So MS.

Mese . . pe . . pathawī dhātuwe upacāra . . pe . . tabanu.
Okāsa . . . kāya kammaññatā cittakammaññatā anuloma
. . pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we manā
koṭa balā kāyamudutā cittamudutāwaṭa angalakin matthehi
anulomayen tabanu.

Okāsa. Ahaṃ [kho] . . antogabbha cha-yugalesu citta-
kammaññatā paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwe upacāre paṭan
appanāwaṭa balā anulomeṭa tæbū tæñhi paṭilomayen udu
tabanu.

Okāsa . . kāyapāguññatā cittapāguññatā anuloma . .
pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa upadawā kāya kammañña-
tāwaṭa angalakin matthehi anulomayen tabanu.

Okāsa. Ahaṃ . . antogabbha chayugalesu cittapāguññatā
paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomeṭa tæbū tæñhi
paṭilomayen udu tabanu.

Okāsa . . pe . . cha-yugalesu kāyujjugatā cittujjugatā
anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa upadawā ehi appanā
parikarmma upacāra manā koṭa bala balā nāsikāgrayen
ganimin kāya paguññatāwaṭa hradaṭa da atare angala
pramāṇe tabanu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu cittujjugatā kā-
yujjugatā paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwe balā anulomayaṭa
tæbū tæñhi paṭilomayen udu tabanu. Meyin matthehi
ārāḍhanā kaḷa lesin anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāyapassaddhi
anuloma . . pe . . pātura hotu.

Okāsa chayugalesu
. . . kāya lahutā citta lahutā anuloma
. kāya mudutā citta mudutā anuloma
. kāya kammaññatā citta kammaññatā anuloma
. kāya paguññatā citta paguññatā anuloma
. kāyujjugatā cittujjugatā anuloma

. . . . cittujjugatā kāyujjugatā paṭiloma & so on in reverse order. [khan] pātura hotu.

Paṭipāṭiyā niṭṭhitam.

Pūrwwa kratyaya no waradawā wanda pudā: —

Okāsa. Ahaṃ paṭipatti . pe (4) . . paṭikaromi,
kī tænaṭa,

Okāsa, okasa. Ahaṃ cha-saddaggahanam samādayitvā
antogabbha cha-yugalesu kāyapassaddhi cittapassaddhi
anuloma . . . pe (7) . . . pātura hotu.

Nisīdati . . pe . . araham.

. . . cittapassaddhi kāyapassaddhi paṭiloma . . .
. . . kāyamudutā cittamudutā anuloma . . .
. . . cittamudutā kāyamudutā paṭiloma . . .
. . . kāya kammaññatā citta kammaññatā anuloma . . .
. . . citta kammaññatā kāya kammaññatā paṭiloma . . .
. . . kāyujjugatā cittujjugatā anuloma . . .
. . . cittujjugatā kāyujjugatā paṭiloma . . .
. . . kāya lahutā citta lahutā anuloma . . .
. . . citta lahutā kāya lahutā paṭiloma . . .
. . . kāya pāguññatā cittapāguññatā anuloma . . .
. . . citta pāguññatā kāyapāguññatā paṭiloma . . . pe . . .
pātura hotu.
. . . kāya passaddhi citta passaddhi anuloma . . .
. . . kāya mudutā citta mudutā anuloma . . .
. . . kāya kammaññatā citta kammaññatā anuloma . . .
. . . [khām] kāyujjugatā cittujjugatā anuloma . . .
. . . kāya lahutā citta lahutā anuloma . . .
. . . kāya pāguññatā citta pāguññatā anuloma . . .
. . . cittapāguññatā kāyapāguññatā paṭiloma . . . and so
on in reverse order . . .

Cha-saddaggahanam niṭṭhitam.

Pūrwwa kratyaya no waradawā wanda pudā:

Okāsa. Ahaṃ . . pe . . paṭikaromi,
kī tænaṭa,

Okāsa, okāsa, okāsa. Ahaṃ vidatthim¹ samādayitvā
antogabbha cha yugalesu kāya-passaddhi citta-passaddhi
kāya-mudutā citta-mudutā
kāya-kammaññatā citta-kammaññatā
kāyujjugatā cittaujjugatā . . . anuloma . . pe . .
pātura hotu.

Nisīdati . . pe . . araham.

Okāsa. Ahaṃ vidatthim . . pe . .
cittujjugatā kāyujjugatā
citta kammaññatā kāya kammaññatā
citta mudutā kāya mudutā
citta passaddhi kāya passaddhi paṭiloma

Okāsa. Ahaṃ vidatthim . . pe . .
kāya-lahutā citta-lahutā
kāya-pāguññatā citta-pāguññatā

anuloma

Okāsa
citta-pāguññatā kāya-pāguññatā
citta-lahutā kāya-lahutā

paṭiloma

Okāsa. Ahaṃ vidatthim
kāya-mudutā citta-mudutā
kāya-kammaññatā citta-kammaññatā
kāyujjugatā cittujjugatā . . . anuloma . . pe . .

pātura hotu.

[khaḥ] Okāsa. Ahaṃ vidatthim . . pe . .
. . . kāya-lāhuta citta-lāhuta . . .
. . . kāya-pāguññatā citta pāguññatā anuloma . . .

Okāsa
. . . citta-pāguññatā kāya-pāguññatā . . .
. . . citta-lahutā kāya-lahutā paṭiloma . . .

Okāsa
cittujjugatā kāyujjugatā, cittakammaññatā kāyakammañ-
ñatā, . . . mudutā . . . passaddhi paṭiloma . . .

Vidatthim² niṭṭhitam.

¹ MS. always vidatti, except in the title.

² So MS.

Pūrwwa kratyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ . . . pe (4) . . . paṭikaromi,

kī tænaṭa, —

Okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā,

kāya-kammaññatā citta-kammaññatā,

kāya-pāguññatā citta-pāguññatā,

kāyujjugatā cittujjugatā anuloma . . pe (7) . .

pātura hotu.

Nisīdati . . pe . . araham.

Okāsa. Ahaṃ dhātu samūhaṃ . . pe . . cha-yugalesu
cittujjugatā kāyujjugatā [*and so on*] paṭiloma . . pe . .
pātura hotu.

Dhātusamūhaṃ niṭṭhitam.

Pūrwwa . . pe . . pudā: —

Okāsa . . . pe (4) . . . paṭikaromi,

kī tænaṭa,

Okāsa. Ahaṃ catu-nayaṃ samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā, . . anuloma . . pe (7)

. . pātura hotu. Nisīdati . . pe . . araham.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-mudutā kāya-mudutā [*as above*] paṭiloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāya-kammaññatā citta-kammaññatā anuloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-kammaññatā kāya-kammaññatā paṭiloma . . pe . . pātura hotu.

Okāsa

. . . kāya-pāguññatā anuloma

. . . citta-pāguññatā anuloma

. . . citta-pāguññatā paṭiloma

. . . kāya-pāguññatā paṭiloma

- ... kāyujjugatā anuloma
- ... cittujjugatā anuloma
- ... cittujjugatā paṭiloma
- ... kāyujjugatā paṭiloma
- ... kāya-passaddhi anuloma
- ... citta-passaddhi anuloma
- ... kāya-lahutā anuloma
- ... citta-lahutā anuloma
- ... kāya-mudutā anuloma
- ... citta-mudutā anuloma
- ... kāya-kammaññatā anuloma
- ... citta-kammaññatā anuloma
- ... kāya-pāguññatā anuloma
- ... citta-pāguññatā anuloma
- ... kāyujjugatā anuloma
- ... cittujjugatā anuloma
- ... cittujjugatā paṭiloma
- ... kāyujjugatā paṭiloma
- ... citta-pāguññatā paṭiloma
- ... kāya-pāguññatā paṭiloma
- ... citta-kammaññatā paṭiloma
- ... kāya-kammaññatā paṭiloma
- ... citta-mudutā paṭiloma
- ... kāya-mudutā paṭiloma
- ... citta-lahutā paṭiloma
- ... kāya-lahutā paṭiloma
- ... citta-passaddhi paṭiloma
- ... kāya-passaddhi paṭiloma . . pe . . pātura hotu.

Catu-nayam niṭṭhitam.

Pūrwā kratyaya no waradawā wānda pudā: —

Okāsa. Aham paṭipatti . . pe (4) . . patikaromi,
kī tēnaṭa.

Okāsa, okāsa. Aham pañca-nayam samādayitvā anto-
gabbha cha-yugalesu

kāya-passaddhi citta-passaddhi

kāya-lahutā citta-lahutā

anuloma . . pe (7) . . patura hotu.

Nisīdati . . pe . . araham.

Okāsa. Aham . . pe . . cha-yugalesu

citta-lahutā kāya-lahutā

citta-passaddhi kāya-passaddhi

. paṭiloma

. . . kāya-mudutā anuloma

. . . citta-mudutā anuloma

. [*dodo reversed*] . . . paṭiloma

. . . kāya-kammaññatā anuloma

. . . citta-kammaññatā anuloma

. . . [Gā] citta-kammaññatā paṭiloma

. . . kāya-kammaññatā paṭiloma

. . . kāya-pāguññatā anuloma

. . . citta-pāguññatā-anuloma

. . . citta-pāguññatā paṭiloma

. . . kāya-pāguññatā paṭiloma

. . . kāyujjugatā anuloma

. . . cittujjugatā anuloma

. [*reversed*] paṭiloma

. . . k . . c . . passaddhi anuloma

. . . k . . c . . lahutā anuloma

. . . k . . c . . mudutā anuloma

. . . k . . c . . kammaññatā anuloma

. . . k . . c . . pāguññatā anuloma

. . . k . . c . . ujjugatā anuloma

. . . c . . k . . ujjugatā paṭiloma

. . . c . . k . . pāguññatā paṭiloma

. . . c . . k . . kammaññatā paṭiloma

. . . c . . k . . mudutā paṭiloma

. . . c . . k . . lahutā paṭiloma

. . . c . . k . . passaddhi paṭiloma

Pañca nayaṃ niṭṭhitam.

Pūrwva . . pe . . pudā: —

Okāsa . . . pe . . . patikaromi, ki tēnaṭa,

Okāsa, okāsa, okāsa. Aham hadayaṃ samādayitvā anto-
gabbha cha-yugalesu kāya-passaddhi citta-passaddhi anu-
loma . . pe . . pātura hotu.

[gi] Nisīdati . . pe . . araham.
... cittapassaddhi kāyapassaddhi paṭiloma.
... k . . c . . lahutā anuloma . . .
... c . . k . . lahutā paṭiloma . . .
... k . . c . . mudutā anuloma . . .
... c . . k . . mudutā paṭiloma . . .
... k . . c . . kammaññatā anuloma . . .
... c . . k . . kammaññatā paṭiloma . . .
... k . . c . . pāguññatā anuloma . . .
... c . . k . . pāguññatā paṭiloma . . .
... k . . c . . ujjugatā anuloma . . .
... c . . k . . ujjugatā paṭiloma . . .
... k . . c . . passaddhi anuloma . . .
... k . . c . . lahutā anuloma . . .
... mudutā . . . kammaññatā . . . pāguññatā . . . ujjuga-
gatā anuloma . . .
... ujjugatā . . . pāguññatā . . . kammaññatā paṭiloma . . .
... mudutā . . . lahutā . . . passaddhi paṭiloma . . .
... pe . . . pātura hotu.

Ha dayam niṭṭhitam.

Pūrwva . . . pudā: —

Okāsa . . pe . . patikaromi, kī tænaṭa,

Okāsa, [ter]. Aham samādhim samādayitvā antogabbha
cha-yugalesu

... k . . c . . passaddhi anuloma . . .

... c . . k . . passaddhi paṭiloma . . .

and as in former section up to end.

Samādhim niṭṭhitam.

[Gū] Pūrwva . . . pudā . . . pe . . . tænaṭa,

Okāsa, okāsa, okāsa. Aham dhammatiratṭhitikam samā-
dayitvā antogabbha cha-yugalesu

... k . . c . . passaddhi . . .

and so on as in section Hadayam.

Dhammatiratṭhitikam niṭṭhitam.

Pürwwa . . . pe . . . pudā, cha yugale patipatti pūjā-
waṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe (4) . . patikaromi.

Ahaṃ yācāmi uggaha-minittāṇ ca paṭibhāga-minittam
upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha cha
yugalesu kāya-passaddhiṃ citta-passaddhiṃ.

Nava lokuttaradhammā . . pe . . nibbāna-paccayo hotu.

Nisidati . . pe (5) . . araham.

Mese bhāwanā kara āpo dhātuwe upacāraya paṭan pari-
karmmayāṭa bala balā nāsāgrayen gena nābhiyāṭa angala-
kin matthehi tabā sitthaka dīpaye dāṅgala pramāṇe dā salā-
kaya gilihena turu bhāwanā kaṭa kalhi ukkuṭikayen inda: —

Okāsa [ter]. Ahaṃ sitthaka daṇḍadīpaṃ samādayitvā
antogabbha cha-yugalesu kāya-passaddhiṃ citta-passaddhiṃ
anuloma . . . pe (7) . . pātura hotu.

Mese ārāḍhanā kara bhāwanā kaṭa kalhi ema āpo dhā-
tuwa pahala we. [Gf] Ehi appanā parikarmma upacāra
bala balā nāsāgren gena ema upacāra parikarmma tēbū
tēnhi anulomayen tabā sitthaka dīpaye angala pramāṇe
dā deweni salākaya gilihena turu bhāwanā kaṭa kalhi
ukkuhikayen inda.

Okāsa. Ahaṃ . . pe . .

k . . c . . lahutā anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kara bhāwanā koṭa tejo dhātuwa upa-
dawā, ehi appanā parikarmma upacāra bala balā nāsā-
grayen ganimin yaṭa kiyana lada kāyapassaddhiyāṭa an-
galakin matte anulomayen tabā sitthaka dīpaye angala
pramāṇe dā tunweni salākaya gilihena turu bhāwanā kaṭa
kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

k . . c . . mudutā anuloma

Mese . . pe . . koṭa paṭhawī dhātuwa upadawā, ehi a.
p. upacāra pīrisuduwa balā nāsāgrayen ganimin kāya
lahutāṭa angalakin matthehi anulomayen tabā sitthaka dī-
paye angala pramāṇe dā tunweni¹ salākaya gilihena turu
bhāwanā kaṭa kalhi ukkuṭikayen inda: —

¹ So MS. ? satara-weni

Okāsa. Aham . . pe . .

k . k . c . . kammaññatā anuloma

Mese . . pe . . āpo dhātuwa apadawā, . . pe . . upacāra balā nāsāgrayen ganimin kāyamudutaṭa . . pe . . dā salākaya² gilihena . . pe . . inda: —

Okāsa. Aham . . pe . .

k . . c . . pāguññatā anuloma

Mese . . pe . . kalhi wāyo dhātuwa . . pe . . upacāra balā nāsāgrayen gaminin kāyakammaññatāwaṭa angalakin . . pe . . pramāṇe dana turu . . pe . . kalhi saweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . pe . .

k . . . c . . . ujjugatā anuloma

[G!] Mese ārādhana kara bhāwanā kala kalhi ākāsa dhātuwa pahala we. Ehi . . pe . . nāsāgrayen gena kāya pāguññatāwa hā hradaya hā me deya ture anulomayen tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kala kalhi satweni salākaya wæṭena bawa dæna hadaya samādiyāṭa palanga¹ no hæra inda yaṭa kiyana lada kāya passaddhiyaṭa pahala wu āpo dhātuwe appanā parikamma upacāra bala balā nābhiyaṭa angalakin matte anulomayaṭa tæbū tæñhi ema lesin ma tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kala kalhi esema inda samādhīyaṭat mema appanā parikamma upacāra pahala kara bala balā ema lesin ma tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihunu anukarapayen anulomaye krama data yutu. Paṭilomayaṭa balana krama nam asane palanga¹ bænda inda yaṭa kiyana lada kāya passaddhi yana kamaṭahanāṭa balana lada āpo dhātuwe upacāre parikarmmayā bala balā anulomayaṭa tæbū tæñhi paṭilomayaṭa tabā sitthaka dīpaye dængala pramāṇe dana turu bhāwanā kala kalhi palamu salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . pe . . .

kāya-passaddhi citta-passaddhi² paṭiloma

Mese ārādhana . . . pe . . . āpo dh. p. we. Ehi . . pe . . balā anulometa tæbū tæñhi paṭilometa tabā sitthaka

¹ MS. phalanga. ² So MS.

dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi deweni salākaya wæṭeyi. E anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-lahutā citta-lāhutā paṭiloma

Mese . . pe . . kalhi tejo dhātwua pahala we. Ehi . . pe upacāra manā koṭa bala balā anulomayaṭa tabana lada kramayen paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana . . pe . . tunweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ

kāya-mudutā citta-mudutā paṭiloma

Mese ārāḍhanā kara bhāwanā koṭa paṭhawī dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tænhī paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā [Gī] kaḷa kalhi satara-weni salākaya wæṭeyi. E kṣanayehi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-k^o citta-kammaññatā paṭiloma

Mese ārāḍhanā kara bhāwanā koṭa āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tabā angala pramāṇa dæna turu bhāwanā kaḷa kalhi pasweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-paguññatā citta-pāguññatā paṭiloma

Mese ārāḍhanā kara bhāwanā kaḷa kalhi wāyo dhātuwe . . pe . . anulomayaṭa tabana lada kramayen paṭilomayen koṭa sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi saweni salākaya gilihena anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa . . . kāyujjugatā cittujjugatā paṭiloma

Mese ā. k. bh. k. okāsa dhātuwe . . pe . . anulomayaṭa tabana . . koṭa tabā sitthaka . . . kalhi satweni salākaya wæṭena bawa dæna paḷanga¹ no hæra inda haḍayamaṭa yaṭa balana lada āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tænhī paṭi-

¹ So MS.

lomayen udu tabā bhāwanā kaḷa kalhi sitthaka dīpaye
angala pramāṇe dā aṭaweni salākaya wætena bawa dæna
esema inda samādhiaṭat mema dhātuwe appanā pari-
karmma upacāra manā koṭa bala balā anulomayaṭa tæbū
tænhi paṭilomayaṭa tabā bhāwanā koṭa nimiya yutu.

Cha yugale pratipatti pūjā krama niṭṭhitam.

Pūrwwa kratyaya no waradawā wænda pudā:

Okāsa, okāsa, okāsa. Ahaṃ kāyavasivattam samādayitvā
antogabbha chayugalesu k . p . c . . passaddhi anuloma
. . pe (7) . . pātura hotu. Nisidati . . pe (7) . . araham.

Mese bhāwanā koṭa āpo dhātuwa upadawā nābhiyaṭa
wamalayen satarangula pramāṇe sarwwānga naharayayi
kiyana lada naharak tana maṇḍala dakwā nængi tibeyi.
Ehi upadawana lada āpo dhātuwe appanā parikarmma
upacāra manā koṭa bala balā nāsikāgrayen ganimin nābhi-
yaṭa śamawa angalakin [ge] matte anuloma koṭa tabanu.

Okāsa. Ahaṃ kāyavāsivattam . . . cha-yugalesu c. p. k.
passaddhi paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kara ema appanā parikarmma upacāra manā
koṭa balā anulomayaṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . yugalesu k . . c . . lahutā anu-
loma . . .

Mese ārāḍhanā kara bhāwanā koṭa tejo dhātuwe appanā
parikarmma upacāra manā koṭa bala balā kāya passaddhi-
yaṭa angalakin matte anulomayen tabanu.

Okāsa c . . . k . . . lahutā paṭiloma . . .

Mese . . pe . . paṭiloma koṭa tābanu.

Okāsa k . . c . . mudutā anuloma

Mese . . paṭhawī dhātuwe . . kāyalahutāṭa tabanu.

Okāsa c . . . k . . . mudutā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tænhi paṭiloma koṭa . . .
tabanu.

Okāsa . . . k . . c . . kammaññatā anuloma . . .

Mese . . . āpo dhātuwe . . koṭa balā kāyamudutāṭa
angalakin matte anuloma koṭa tabanu.

Okāsa . . . c . . k . . kammaññatā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tænhi paṭiloma koṭa tabanu.

Okāsa . . . [gai] k . . . c . . . pāguññatā anuloma . . .
Mese . . . wāyo dhātuwe . . . koṭa balā kāya kammañña-
tāta . . . anuloma koṭa tabanu.

Okāsa . . . c . . . k . . . pāguññatā paṭiloma . . . ,
Mese . . . paṭiloma koṭa tabanu.

Okāsa . . . k . . . c . . . ujjugatā anuloma . . .

Mese . . . ākāsa dhātuwe . . . balā nāsikāgrayen gani-
min kāya pāguññatāwaṭa da tana maṇḍala da atare
sarwwānga nahara anuloma koṭa tabanu.

Okāsa . . . c . . . k . . . ujjugatā paṭiloma . . .

Mese . . . pe . . . koṭa bala balā . . . pe . . . paṭiloma
koṭa tabanu.

Huyaka amunana lada nānā warṇṇayehi mutu mænik
ræsak seyin sarwwānga naharayehi cha sthānaka yugala-
yehi appanā parikarmma upacāra manā koṭa tabā meyin
mattehi ārādhanā kala lesin dæna anuloma paṭiloma¹
kaṭa yutu.

Okāsa. Ahaṃ kāyavasivattaṃ . . pe (32)* . . k . p . citta-
passaddhiṃ anuloma . . . pe . . . pātura hotu

Āpo dhātuwa.

. . . k . . . c . . . lahutā anuloma

Tejo dhātuwa.

. . . k . . . c . . . mudutā anuloma

Me yaṭa paṭhawī dhātuwa balanu.

. . . k . . . c . . . kammaññatā anuloma

Āpo dhātuwa.

. . . k . . . c . . . pāguññatā anuloma

Wāyo dhātuwa.

. . . k . . . c . . . [go] ujjugatā anuloma

Ākāsa dhātuwa.

. . . c . . . k . . . ujjugatā paṭiloma

Ākāsa dhātuwa.

. . . c . . . k . . . pāguññatā paṭiloma

Wāyo dhātuwa.

. . . c . . . k . . . kammaññatā paṭiloma

¹ MS. repeats this word.

Āpo dhātuwa.

... c ... k ... mudutā paṭiloma ...

Paṭhawī dhātuwa.

... c ... k ... lahutā paṭiloma ...

Tejo dhātuwa.

... c ... k ... passaddhi paṭiloma ...

Āpo dhātuwa.

Cha yugale kamma sthānawala appanā parikamma
upacāra manā koṭa sarwwānga nahare tabā catu wāre
anuloma paṭiloma karaṇa widhi data¹ yutu.

Kāyavasivattam niṭṭhitam.

Yugalayaṭa anaturu koṭa kāyasukha cittasukha Buddhā-
nussati upacāra samādhi yana kammasthāna keren
pūrwwa kratyaya no waradawā wanda pudā kāyasukhayāṭa
ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ ... pe (4) ... patikaromi.

Ahaṃ yācāmi uggaḥa nimittaṇ ca paṭibhāga-nimittam
upacāra-vidhiṃ appanā-samadhi-vidhiṃ antogabbha-kāya-
sukhaṃ.

Nava lokuttara-dhammā ... pe (4, 5) ... hotu.

Nisīdati ... pe (5) ... araham.

Mese bhāwanā koṭa uggaḥa paṭibhāga nimit dwaya
peneyi. E uggaḥa ... pe (5) ... āwarjjanā koṭa āpo
dhātuwa pahala we. Ehi appanā parikamma upacāra
manā koṭa bala balā nāsikāgrayen gaminin hrdaye tabā
nāwāṭa nābhiye tabanu.

Pūrwwa ... pe ... pudā: —

Okāsa. Ahaṃ ... pe ... patikaromi.

Ahaṃ yācāmi ... pe ... antogabbha-cittasukhaṃ.

Nava lokuttara dhammā ... pe ... araham.

Mese bhāwanā koṭa āpo dhatuwe appanā ... pe ...
tabanu.

Pūrwwa ... pe ... antogabbha-Buddhānussatiṃ.

Nava lokuttaradhammā ... pe ... araham.

Mese bhāwanā kara uggaḥa nimit paṭibhāga nimit

¹ MS. tada.

dwaya manā koṭa balā e uggaha nimit palagena nikmunak
hu men tejo dhātuwe appanā upadī ehi appanā parikarmma
. . pe . . nāsikāgrayen gena hradaye tabā . . tabanu.

Pūrwwa kratyaya . . . pe . . . pudā.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . antogabbha upacāra-samādhim.

Nava-lokuttara . . pe . . araham.

Mese bhāwanā koṭa uggaha . . pe . . peneyi. E uggaha
nimit palāgana nikumunak men siyak dahasak guṇayen
pirisudu wa mano dwāraya āwarjjanā koṭa paṭhawī dhātuwe
appanā parikarmma upacāra upadī manā koṭa . . pe . . tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa . . pe . . antogabbha kāyasukha cittasukha
Buddhānussati upacāra samādhim.

Nava lokuttara . . pe . . araham.

Mese niwan aramuṇu koṭa bhāwanā kara mema
karmmasthānawala sāma appanā parikarmma upacāra upa-
dawā manā koṭa bala balā nāsikāgrayen ganimin nābhiya
māda anulomayen tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa. [Gāṃ] . . pe . . patikaromi,

ki tēnaṭa,

Okāsa, okāsa. Ahaṃ patipāṭiya pavisitvā antogabbha
kāyasukha cittasukha anuloma . . pe (7) . . pātura hotu.
Nisidati . . pe . . araham.

Mese bhāvanā kara nīla pandaṃ lakṣana dhamma saññā
balā nāsikāgrayen ganimin nābhiye tabā, nāwata kāya-
sukha cittasukhaye karmmasthāna anuloma paṭiloma karanu.

Okāsa, okāsa. Ahaṃ patipāṭiyā . . . pe . . . hotu.

Mese ārādhana kara bhāwanā koṭa āpo dhātuwa apa-
dawā, Ehi appanā parikarmma upacāra upadawā manā .
koṭa bala balā nāsikāgrayen ganimin nābhiyaṭa angalakin
matte anuloma koṭa tabanu.

Okāsa. Ahaṃ . . . cittasukha kāyasukha paṭiloma . . .

Mese ārādhana kara ema appanā parikarmma upacāra
anulomayaṭa tēbū tēnhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati
anuloma . . . pe . . . pātura hotu.

Mese aradhanā kara bhāwanā koṭa tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin kāya sukhayaṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . Buddhānussati paṭiloma

Mese ārāḍhanā kara . . . pe . . . anuloma koṭa tæbū tæñhi paṭiloma koṭa tabanu.

Okāsa . . . antogabbha upacāra samādhī anuloma

Mese ārāḍhanā . . pe . . paṭhawī dhātuwa . . pe . . ganimin hradayaṭa Buddhānussati karmmathānayaṭa da me deyature anuloma koṭa tabanu.

Okāsa upacāra samādhī paṭiloma . . .

Mese . . pe . . tabanu. Meyin mattehi ārāḍhanā kala lesin balā tabana lada kammasthāna anuloma paṭiloma kaṭa yutu.

Okāsa antogabbha kāyasukha cittasukha anuloma . . . [gaḥ].

. āpodhātuwa

. Buddhānussati anuloma

. . . tejo dhātuwa

. . . upacāra samādhī anuloma . . .

. . . paṭhawī dhātu

. . . upacāra samādhī paṭiloma . . .

. . . paṭhawī dhātuwa

. . . Buddhānussati paṭiloma . . .

. . . tejo dhātuwa

. . . cittasukha kāyasukha paṭiloma

. . . āpo dhātuwa . . .

Paṭipāṭiya niṭṭhitam.

Pūrwwa pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi, ki tænaṭa; —

Okāsa, okāsa. Ahaṃ cha-saddaggahanam samādayitvā antogabbha kāyasukha cittasukha . . pe (7) . . pātura hotu.

Nisidati . . . pe (5) . . . araham.

... cittasukha kāyasukha paṭiloma . . .
... upacāra samādhi anuloma . . .
... upacāra samādhi paṭiloma . . .
... Buddhānussati anuloma . . .
... kāyasukha cittasukha anuloma . . .
... upacāra samādhi anuloma . . .
... Buddhānussati anuloma . . .
... Buddhānussati paṭiloma . . .
... upacāra samādhi paṭiloma . . .
... cittasukha kāyasukha paṭiloma . . .

[Gha] Cha saddaggabanaṃ niṭṭhitam.

Pürwwa . . . pudā: —

Okāsa. Ahaṃ . . . patikaromi. ki tænaṭa; —

Okāsa, okāsa. Ahaṃ vidatthiṃ samādayitvā antogabbha
kāyasukha cittasukha upacāra-samādhi anuloma . . .

Nisīdati . . . pe . . . araham.

... upacāra-samādhi cittasukha kāyasukha paṭiloma . . .

... Buddhānussati anuloma

... Buddhānussati paṭiloma

... kāya-sukha citta-sukha upacāra-samādhi anuloma . . .

... Buddhānussati anuloma

... Buddhānussati paṭiloma

... upacāra samādhi cittasukha kāyasukha paṭiloma . . .

Vidatthiṃ niṭṭhitam.

Pürwwa . . . pudā: — Okāsa . . . patikaromi, ki tænaṭa,
— Okāsa, okāsa. Ahaṃ dhātu-samūham samādayitvā
antogabbha kāyasukha cittasukha Buddhānussati upacāra
samādhi anuloma . . pe . . pātura hotu.

Nisīdati . . pe . . araham.

... upacāra-samādhi Buddhānussati cittasukha kāya-
sukha paṭiloma . . .

Dhātu-samūham niṭṭhitam.

Pūrwwa . . . ki tænaṭa, Okāsa, okāsa. Ahaṃ catu-nayaṃ samādayitvā antogabbha kāyasukha cittasukha Buddhānussati anuloma . . .

Nisīdati . . pe . . araham.

. . . [Ghā] Buddhānussati cittasukha kāyasukha paṭiloma . . .

. . . upacāra samādhi anuloma . . .

. . . upacāra samādhi paṭiloma

. . . kāyasukha cittasukha Buddhānussati anuloma . . .

. . . upacāra-samādhi anuloma . . .

. . . upacāra-samādhi paṭiloma . . .

. . . Buddhānussati cittasukha kāyasukha paṭiloma . . .

Catu-nayaṃ niṭṭhitam.

Pūrwwa . . . ki tænaṭa: —

Okāsa. Ahaṃ pañca-nayaṃ samādayitvā antogabbha kāyasukha cittasukha anuloma

Nisīdati . . pe . . araham.

. . . cittasukha kāyasukha paṭiloma

. . . Buddhānussati anuloma

. . . Buddhānussati paṭiloma

. . . upacāra-samādhi anuloma

. . . upacāra-samādhi paṭiloma

. . . kāyasukha cittasukha anuloma

. . . Buddhānussati anuloma

. . . upacāra-samādhi anuloma

. . . upacāra-samādhi paṭiloma

. . . Buddhānussati paṭiloma

. . . cittasukha kāyasukha paṭiloma

Pañca-nayaṃ niṭṭhitam.

Pūrwwa . . . ki tænaṭa: —

Okāsa, okāsa. Ahaṃ hadayaṃ samādayitvā antogabbha kāyasukha cittasukha anuloma . . .

Nisīdati . . araham . .

. . . cittasukha kāyasukha paṭiloma

. . . Buddhānussati anuloma
. . . Buddhānussati paṭiloma
. . . upacāra samādhi anuloma
. . . upacāra samādhi paṭiloma
. . . k . . c . . sukha anuloma
. . . Buddhānussati anuloma
. . . upacāra samādhi anuloma
. . . upacāra samādhi paṭiloma
. . . Buddhānussati paṭiloma
. . . c . . k . . sukha paṭiloma

Hadayaṃ niṭṭhitam.

Pūrwwa . . . ki tænaṭa: — Okāsa, okāsa. Ahaṃ sa-
mādhim samādayitvā antogabbha k . . c . . anuloma.
Nisīdati . . . pe . . . araham.

[All as in last section].

[Ghī] Samādhim niṭṭhitam.

Pūrwwa . . . ki tænaṭa: —
Okāsa, okāsa. Ahaṃ dhammatiraṭṭhitikam samādayitvā
antogabbha kāyasukha cittasukha anuloma
[All as in last section].

[Ghu] Dhammatiraṭṭhitikam niṭṭhitam.

Pūrwwa . . . pudā:
kāya sukha citta sukhaye pratipatti pūjāwaṭa ārādhana
karaṇu: —

Okāsa. Ahaṃ . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam
upacāra-vidhim appanā-samādhi-vidhim antogabbha kāya-
sukha citta-sukha.

Nava lokuttara dhamma . . pe . . nibbāna paccayo hotu.

Nisīdati . . pe . . araham.

Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya
peneyi. E uggaha nimit palāgana nikmunak hu men āpo

dhātuwa peneyi. E dhātuwe upacāra parikarmma manā koṭa balā nāsāgrāyē ganimin nābhiyaṭa matte angala pramāṇe tabā sitthaka dīpaye dāṅgala pramāṇe dana turu bhāwanā kaḷa kalhi salākaya gilihi wæṭana bawa dæna ukkuṭikayē inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā antogabbha kāya-sukha citta-sukha anuloma

Mese ārādhanaṃ kara ema āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsāgrāyē ganimin ema dhātuwe upacāra parikarmma tæbu tæñhi anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya wæṭena turu bhāwanā kaḷa kalhi ukkuṭikayē inda: —

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati anuloma . . pe . .

Mese ārādhanaṃ kalhi tejo dhātuwe appanā p. u. manā koṭa balā kāya sukhayaṭa matte angala pramāṇe anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi salākaya gilihi wæṭeyi. E bawa dæna ukkuṭikayē inda: —

Okāsa . . pe . . antogabbha upacāra samādhi anuloma . . pe . .

Mese . . . paṭhawī dhātuwe . . . balā Buddhānussatiyaṭa da hradayaṭa da me deyaṭure angala p. a. k. t. s. d. a. pramāṇe dā salākaya gilihena turu bh. k. kalhi esema inda hadayaṃ yaṭa kiyana lada kāya sukhayaṭa pahala wū āpo dhātuwe a. p. u. manā koṭa balā anulomayaṭa bælu kramayē tabā sitthaka d. a. p. dā salākaya gilihena turu bh. k. k. samādhayaṭa mema dhātuwe a. p. u. m. b. kāya sukhayaṭa bælu kramayē tabā sitthaka dīpaye angala pramāṇe dā salākaya g. t. bh. k. k. anulomayaṭa balana krama data yutu.

Paṭilomayaṭa balana krama nam kāya sukhayaṭa balana lada āpo dhātuwe upacāra parikarmma balā anulomayaṭa bælu tæñhi paṭilomayē tabā sitthaka dīpaye dāṅgala pramāṇe dā s. g. t. bh. k. k. ukkuṭikayē inda: —

Okāsa . . . antogabbha cittasukha kāyasukha paṭiloma¹
.

¹ MS. kāyasukha cittasukha paṭiloma.

Mehi a. p. u. anulomayaṭa bælu tæñhi paṭilomayen udu tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bh. k. k. ukk. inda: —

Okāsa antogabbha Buddhānussati paṭiloma

Mehi a. p. u. . . tæñhi paṭilomayaṭa tabā . . pe . . inda: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi . . [as the last] bh. k. k. esema inda hadayamaṭa anulomayaṭa tabana lada āpo dhātuwe a. p. u. m. b. anulomaye kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. samādhiyaṭat mema dhātuwe a. p. u. m. anulomaya kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. paṭilomaye krama nimawunu bawa data yutu.

Kāyasukha cittasukhayehi sitthaka dīpa pratipatti pūjā vidhim niṭṭhitam.

Pūrwwa kī tænaṭa: —

Okāsa, okāsa. Ahaṃ kāyavasivattam samādayitvā antogabbha [Ghr] kāyasukha cittasukha anuloma (7) . . . hotu.

Nisidati . . pe . . araham.

Mese nirwāṇa śapaya aramūṇu koṭa bh. k. k. āpo dhātuwa pahala we. Ehi a. p. u. m. b. balā nāsāgrayen gaminin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa cittasukha kāyasukha paṭiloma . . .

Mehi a. p. u. anulomayaṭa tæbu tæñhi paṭiloma koṭa tabanu: —

Okāsa antogabbha Buddhānussati anuloma . . .

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. m. b. balā nāsikāgrayen gaminin wan tana puṭe hasse anuloma koṭa tabanu. —

Okāsa . . . antogabbha Buddhānussati paṭiloma

Mehi ema a. p. u. anulomayaṭa tæbu tæñhi paṭiloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi anuloma

Mese ārāḍhanā koṭa paṭhawī dhātuwe a. p. u. m. b. b. nāsāgrayen gaminin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi ema dhātuwe a. p. u. m. b. b. anulomayaṭa bālu tæñhi paṭiloma koṭa tabanu. — Meyin mattehi de tana puṭe tabana lada karmmasthānawalaṭa ārāḍhanā karaṇa wiḍhi balā anuloma paṭiloma kaṭa yutu.

. . . antogabbha kāyasukha cittasukha anuloma . . .

. . . Buddhānussati anuloma

. . . upacāra samādhi anuloma

. . . upacāra samādhi paṭiloma . . .

. . . Buddhānussati paṭiloma . . .

. . . [Ghṛ] cittasukha kāyasukha paṭiloma . . .

Prasāda waha wū ratnākara yakahaṭa gat mutu ruwan bandawū kāyasukha cittasukha Buddhānussati upacāra samādhi yana karmmasthānawala haṭa gat śama a. p. u. namæti mutu ruwan bala balā de tana maṇḍale tabana wiḍhi kriyā data yutu.

Kāyavasivattam niṭṭhitam.

Kāyasukha cittasukhayāṭa anaturu koṭa pūrwwa kratyaya no w. w. p. Sugata Tathāgata wara dharmma cakra æti trai lokādhipati asaraṇasaraṇa saraṇāgata wajra pañjara karuṇā nidhāna lokaswāmiwū Bhagawat arhat apa sammāsambudu rajānan wahanse ādikōṭa æti anantāpariyanta Bhagawatunṭa sarwañatā nāṇa næmati guṇa ruwan sādā ganṭa mūla kāraṇawa pratyakṣa koṭa duṭu heyin pūrwwa bhāgayehi mē ānāpāna samādhi pratyakṣa koṭa duṭi heyin me samādhiya śāntādi śāntaguṇa elawanneyayi kiya Bhagawat hu wisin anek' ākārayen waruṇā koṭa mūla karmmasthānayayi kiya garu tæñhi tabā wadāla heyin sasara bhaya lesin dat yogāvacarayan wisin sneha æti wa bhāwitā koṭa wisesādhigamayāṭa utsāha kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittaṇ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha ānāpāna sati. Nava-lokuttara-dhamma . . pe (4, 5) . . nibbānapaccayo hotu.

Nisidati . . pe (5) . . parikarmmam paṭhamam dutiyam tatiyam catuttham pañcamam.

Mese tikṣana nāṇayen manaskāraya āswāsa prāswāsaya hā samaga menehi karannāhaṭa uggaha pratibhāga nimitta dwaya upadī, Ehi lakṣaṇa ke-bandu dayat uggaha nimitte kisunu dos rāla nāgi nāgi pena bubulu musu diyek wī nam e banduwa ma wēṭahe pena pahara ādi kisunu dos peneyi nohot salā wēṭup demin æmbara min sēla min nāgena dum salāwak men da ahas-hi sudu walākulak men da uggaha nimit peneyi. Pratibhāga nimittaya ahas tubu mini tal wēṭak men da, minimaya kēṭapatak men da, walāturen nikmunu sanda maṇḍalak men da, megha mukha-yehi balā kā waku men da uggaha nimit palāgana nikmunak hu men uggaha nimittata wadā kisunū dos nētiwa siyak guṇa dahasak guṇayen pirisuduwa bhawāṅgaya sindagana mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi appanāwa naṃ suwapahas æti himbul pulun kappāsika pulun men idda mal dāsaman mal sudu nelun mal me ādi subra¹ warṇa ho peneyi, parikarmmaya māyūra piñjayakata bandu monara pil rāsak se peneyi, upacāraya andun wan pēhæ bandu kaḷu kuruweniyāge warṇayata bandu kāla warṇa ho peneyi. Me appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin hradaye tabā nēwata nābhiye tabanu. Īṭa ikbiti wa nāsā puṭe tēbiya yutu. Meyin mattehi pūrwwa kratyaya n. w. w. p.: —

Okāsa. Aham . . . patikaromi.

Aham yācāmi . . . antogabbha ānāpānasati. Nava lokut-tara dhamma . . . pe . . . nibbāna-paccayo hotu.

Nisidati . . pe . . parikammam paṭhamam dutiyam tatiyam catuttham pañcamam.

Mese bhāwanāwehi yedena yogāvacara bhikṣun wisin prajāṇā nēmati sūryya rāsmiyen kāmaccchandādi moha nēmati ghanāndhakāraya widwaṃsanaya kerimin āswāsa prāswāsa hā samaga menehi kara kara bhāwanā kaḷa kalhi mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala

¹ So MS.

we. Ehi appanā p. u. m. k. b. b. dasa digāṭa balana widhi aturen citta viññāṇayen pædum digāṭa balana krama nam nāsikāgraya paṭan mema a. p. u. krama kramayen angul gaṇanin bala balā dwādasa angulak æta bælu¹ kalhi wiyatek we. E kalhi huyaka amunana lada nānā warṇṇayen yuktawū mutu wælak se da mal damak men da wæṭahē. Næwata wiyatin de wiyatak æta bælu kalhi riyanek we. Riyanin deka æta bælu kalhi waḍu riyanak we. Waḍu riyanin sat riyanak æta bælu kalhi yaṭek we. Yaṭayen wissak æta bælu kalhi isbek we. Isben asuwak æta bælu kalhi gawuwek we. Gawuwen satara gawuwak æta bælu kalhi yodunek we. Yodunen siyak yodunak ho dahasak yodunak ho æta bælu kalhi sāgaraya wæni saṭahan weyi. Eyin æta bælu kalhi Aswakarṇṇādi sapta kūṭa parwatayan da, eyin æta bælu kalhi Meru mastakaya yana saññiñṇā² gena ehi mema a. p. u. anulomayen tabanu.

Næwata paṭilomayaṭa Meru mastakayehi tabana lada a. p. u. cittawinñāṇayen geṇa Yugandhara, [Gī] Īśadhara, Karawika, Sudassana, Nemindhara, Winataka, Aswakarṇṇādi sat kula paw da satta sāgaraya da pasu koṭa balā, dahasak yodun āsanna wū kalhi siya gaṇanin pasu koṭa balā, siyak yodun āsanna wū kalhi yodun gaṇanin pasu koṭa balā, yodunak pamaṇa āsanna wū kalhi gawu gaṇanin pasu koṭa balā, gawuwak pamaṇa āsanna wū kalhi isbu gaṇanin pasu koṭa balā, isbak pamaṇa āsanna wū kalhi yaṭa gaṇanin pasu koṭa balā, yaṭak pamaṇa āsanna wū kalhi waḍu riyanin pasu koṭa balā, waḍu riyanak pamaṇa āsanna wū kalhi tani riyanak pasu koṭa balā, riyanak pamaṇa āsanna wū kalhi wiyatin pasu koṭa balā, wiyatak pamaṇa āsanna wū kalhi angul gaṇanin pasu koṭa balā, angulak pamaṇa āsanna wū kalhi balana lada ākāsa dhātuwe a. p. u. wisesayen pahala kara balā manā koṭa nāsā puṭe paṭilomayaṭa tæbiya yutu.

Mema kramayen paścima digāṭa ho dakuṇu digāṭa ho, uturu digāṭa ho, anudik aturen gini kona ho naitryāwa ho wayamba ho isānaya ho mehi kiyana lada aṭa diga ma

¹ *MS.* bælu.

² *So MS.*

pūrwwa digāṭa kiyana lada widhi kriyāyen anuloma paṭi-
loma koṭa nāwata matthehi Meru Mandārādi parwatayan
no balana heyin cātur mahārājikādi sa-diwyā-lokaya da
solos bamba talaya da balā ajatākāśayaṭa baeliya yukteya,
heṭṭhā bhāgayen de lakṣa satalis dahasak ghaṇaya aeti
pas paḷowaya sāra lakṣa asu dahasak ghaṇaya aeti jala
poḷowaya nawa lakṣa śaṭa dahasak ghaṇaya aeti wā poḷowa
dakwā baeliya yukteya. Mehi kiyana lada dasa disāwa
ma yogāvacarayan wisin citta viññāṇayen anuloma paṭi-
lomayen balā nāsā puṭaye tæbiya yutu.

Paṭhavi anto āpo uddham¹ tejo heṭṭhā vāyo bahi ākāsa
majjhe

yanādi kramayen dhyāna pahe appanā parikarmma
keseda? Paṭhamajjhāne appanāwa khajjopama ākāraya,
parikarmma upacāra pañca pītiye ākāraya². Dutiyajjhāne
appanāwa candra maṇḍala ākāraya, parikarmma upacāra
pañca pītiye ākāraya. Tatiyajjhāne appanāwa Osadhi³
tārakāwakāṭa bandu warṇṇaya, parikarmma upacāra pañca
pītiye ākāraya. Catutthajjhāne appanāwa sūryya maṇḍala
ākāraya, parikarmma upacāra pañca pītiye ākāraya.
Pañcamajjhāne appanāwa idda mal ādi subra warṇṇa,
parikarmma upacāra pañca pītiye ākāraya.

Me dhyāna paha ānāpāna sati nāmati situmini ruwana
prawesan karaṇa yogīhu wisin nāsāpuṭe tabā anuloma
paṭilomaṭa palamu koṭa ma pūrwwa kratyaya n. w. w. p. —

Okāsa. Aham [ghe] . . . pe (4) . . . patikaromi; ki tænaṭa,

Okāsa, (ter). Aham paṭhamajjhanam samādayitvā anto-
gabbha ānāpānasati anuloma-vasena rakkhissāmi. Aciren'
eva kālena bhesajjam bhuñjitvā niṭṭhite tasmā utṭhitassa
me dhamma saññā pātura hotu.

Nisīdati . . . pe (7) . . . parikammam paṭhamam dutiyam
tatiyam catuttham pañcamam chaṭṭhamam sattamam na-
vammam dasammam⁴.

Me ganānāwen pahen yaṭat dasayen matthehit no gæna
āswāsa prāswāsa hā samaga ganānuwa haṭa mano dwāraya

¹ MS. āpodan. ² See above p. 5. ³ MS. Osadi.

⁴ Scil. disam.

āwarjjanā koṭa dhamma saññā pahala we, manā koṭa nila pandam lakṣana dhamma saññā balā, yaṭa kiyana lada 'paṭhawī anto' yanādi kramayen anuloma paṭiloma karanu.

Okāsa. Ahaṃ paṭhamajjhānaṃ . . pe . . sati paṭiloma . . pe . . pātura hotu.

- . . . dutiyajjhānaṃ . . . anuloma . . .
- . . . dutiyajjhānaṃ . . . paṭiloma . . .
- . . . tatiyajjhānaṃ . . . anuloma . . .
- . . . tatiyajjhānaṃ . . . paṭiloma . . .
- . . . catutthajjhānaṃ . . . anuloma . . .
- . . . catutthajjhānaṃ . . . paṭiloma . . .
- . . . pañcamajjhānaṃ . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . paṭiloma . . .
- . . . paṭhamajjhānaṃ . . . anuloma . . .
- . . . dutiyajjhānaṃ . . . anuloma . . .
- . . . tatiyajjhānaṃ . . . anuloma . . .
- . . . catutthajjhānaṃ [ghai] . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . paṭiloma . . .
- [and so on, reverse order] to
- . . . paṭhamajjhānaṃ . . . anuloma . . .

Sasara bhaya lesin duṭṭu nuwanættan wisin me ānāpāna sati næmati dkarmmakārayehi kimi da appanā parikarmma upacāra næmati guṇa ruwan læba śāntātisānta wisesaya pinisa no pamāwa utsāha karanneyi.

Ānāpāna sati.

Ānāpāna satiyaṭa anaturu koṭa dasa kasinayehi¹ yedenu kæmatiyawun wisin pūrwwa kratyaya no waradawā wænda pudā dasa kasinaya keren paṭhawī kasineṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . antogabbha-dasa-kasīnesu paṭhawī-kasīnaṃ.¹ Nava lokuttara-dhammā . . pe (4) . . nibbāna paccayo hotu.

¹ So MS.

Nisīdati . . pe (5) . . parikammam paṭhavi-kasiṇam, paṭhavi kasiṇam.

Mese bhāwanā karaṇa yogi janayā wisin wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsayan da dwādasayak pamaṇa āpo dhātuwe kuṇapa koṭṭhāsayan da me dwattim-sākāra kuṇapa śariraya maranin wisirena bawa da asāra astira¹ pilikul bawa salakā bhāwanā kaḷa kalhi yaṭa kiyana lada uggaha paṭibhāga nimit dwaya pahala we. Uggaha nimit palāgana nikmunak hu men e uggaha nimittata waḍā siyak dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikamma upacāra manā koṭa hradaye tabā nēwata nābhiye tabanu.

Meyin matuyehi pūrwwa kr. n. w. w. p. dhamma saññā balā anuloma paṭiloma [Gho] kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi; ki tēnaṭa,

Okāsa (*ter*). Ahaṃ paṭhamajjhānam samādayitvā antogabbha paṭhawī-kasiṇam anuloma . . pe (7) . . dhamma-saññā pātura hotu.

Nisīdati . . pe (5) . . parikammam paṭhavi-kasiṇam paṭhavi-kasiṇam.

Mese bhāwanā koṭa dhamma saññā balā manā koṭa paṭhawī dhātuwe a. p. u. bala balā nāsikāgrayen ganimin angalakin mattehi appanā parikarma upacāra anulomayen tabanu.

Okāsa . . . paṭhavi-kasiṇam paṭiloma

Mehi ema a. p. u. m. k. anulomeṭa tēbū tēnhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānam samādayitvā antogabbha paṭhavi-kasiṇam anuloma

Mese ārāddhanā kalhi tejo dhātuwa upadawā paṭhamajjhānayā angalakin mattehi anuloma koṭa tabanu.

Okāsa . . . paṭhavi-kasiṇam paṭiloma . . .

[Gho] Mehi ema tejo dhātuwa anulomayāṭa bēlu tēnhi paṭiloma koṭa tabanu.

Okāsa . . . tatiyajjhānam samādayitvā antogabbha paṭhavi-kasiṇam anuloma . . . pe . . . pātura hotu.

¹ So MS.

Mese ārādhanaṁ koṭa bhāwanā kaḷa kalhi āpo dhātuwa balā manā koṭa dutiyajjhānayaṭa angalakin matthehi anuloma koṭa tabanu.

Okāsa . . pe . . paṭiloma . . pe . .

Mehi ema āpo dhātuwa anulomayaṭa¹ baelu tæhi paṭiloma koṭa tabanu.

Okāsa. Ahaṁ catutthajjhānaṁ samādayitvā antogabbha paṭhavi-kasiṇaṁ anuloma . . . pe . . .

Mese ārādhanaṁ kalhi wāyo dhātuwa m. k. balā tatiyajjhānayaṭa angalakin matthe anuloma koṭa tabanu.

Okāsa . . . paṭhavi-kasiṇaṁ paṭiloma . . .

Mehi ema wāyo dhātuwa manā koṭa anulomayaṭa baelu . . pe . . tabanu.

Okāsa. Ahaṁ pañcamajjhānaṁ . . . paṭhavi-kasiṇaṁ . . .

Mese ārādhanaṁ kara ākāsa [Ghan] dhātuwe a. p. m. k. b. catutthajjhānayaṭa da hradaṇḍayaṭa atare angala pramāṇe anuloma koṭa tabanu.

Okāsa. Ahaṁ pañcamajjhānaṁ samādayitvā antogabbha paṭhavi-kasiṇaṁ paṭiloma . . .

Mehi ema ākāsa dhātuwa manā k. b. anulomayaṭa baelu tæhi tabanu.

Meyin matthehi ārādhanaṁ karaṇa widhi kriyā balā tabana lada sthānawala anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṁ paṭhamajjhānaṁ anuloma . . . pe . . . pātura hotu.

. . . paṭhavi dhātuwa²

Okāsa. Ahaṁ dutiyajjhānaṁ anuloma . . .

. . . tejo dhātuwa

Okāsa. Ahaṁ tatiyajjhānaṁ anuloma . . .

. . . āpo dhātuwa

Okāsa. Ahaṁ catutthajjhānaṁ anuloma . . .

. . . wāyo dhātuwa

Okāsa. Ahaṁ pañcamajjhānaṁ anuloma . . .

. . . ākāsa dhātuwa

Okāsa. Ahaṁ pañcamajjhānaṁ . . . paṭiloma . . .

¹ *MS.* anukoṭa *corrected* to anuloma koṭa.

² *So MS.* No doubt we have to supply as on pp. 46, 47.

. . . ākāsa dhātuwa

[and so on in reverse order down to . . .

. . . paṭhawī dhātuwa].

Me paṭhamajjhānaya ādi koṭa dhyāna paha nābhiya
matte ho nohot waṭa ho me de ākārayen bhāwanāwē
yedenā yogāwacarahuge kāmāti lesakāṭa tabā paṭhawī kasi-
naya catu wāre anuloma paṭiloma widhi kiyana ladāyi
data yutu.

Paṭhawī kasiṇaṃ.

Paṭhawī kasiṇeṭa anaturu koṭa pūrwwa k. n. w. w. p.
āpo kasiṇeṭa ārāḍhanā kaṭa yutu.

Okāsa . . . pe (46) . . . [ghām] antogabbha āpo-kasiṇaṃ
. . . parikammaṃ āpo-kasiṇaṃ (*bis*).

Mese bhāwanā kaḷa kalhi yaṭa kiyana lada u. p. n. dwaya
upadi uggaha nimit . . . pe (46) . . . uggaha paṭibhaga
nimittāṭa waḍā kisunu dos nētiwa siyak . . . koṭa āpo dhā-
tuwa pahala we. Ehi a. p. u. m. koṭa bala balā nāsikā-
grayen ganimin hrādaye tabā nēwata nābhiye tabanu.

Īṭa ikbitiwa paṭhawī kasiṇeṭa kiyana lada widhiyen anu-
loma paṭiloma karanu.

Āpo-kasiṇaṃ.

Āpo kasiṇayaṭa anaturu koṭa pūrwwa k. n. w. w. p.
tejo kasiṇayaṭa ārāḍhanā karanu.

Okāsa tejo-kasiṇaṃ . . .

Mese bhāwanā lada kramayen uggaha paṭi-
bhāga . . . tejo dhātuwa pahala we. Ehi . . . tabanu.

Īṭa ikbitiwa . . . lada kramayen anuloma paṭiloma koṭa
nimawā: —

Tejo-kasiṇaṃ.

Tejo wāyo kasinayata . . .

Okāsa wāyo-kasiṇaṃ [*as for the last*] [ghaḥ].

Wāyo-kasiṇaṃ.

Pūrwwa k. n. w. w. p. catur widha bhūta kasinawalāṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi; kī tænaṭa; —

Okāsa [*ter*]. Ahaṃ pathamajjhānaṃ dutiyajjhānaṃ tatiyajjhānaṃ catutthajjhānaṃ pañcamajjhānaṃ samādayitvā antogabbha paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ anuloma paturā hotu.

Nisidati . . . pe . . . paṭhavi-kasiṇaṃ [*bis*].

Mese bhāwanā koṭa catubbidha bhūta kasinawala sæma a. p. u. wiśeṣayen pahala kara bala balā nāsikāgrayen ganimin nābhiya mæda anuloma koṭa tabā næwata pañcamajjhānaye app: p. u. m. k. b. b. anuloma paṭilomayaṭa kiyana lada tænhī anuloma koṭa tæbiya yutu.

Bhūta-kasiṇaṃ niṭṭhitam.

Caturwwidha bhūta kasinawalāṭa anaturu koṭa chab-bidha wū waṇṇa kasiṇa aturen pūrwwa kr. n. w. w. p. nīla kasinayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe . . antogabbha dasa kasiṇakamaṭa-hanesu¹ nīlā-kasiṇaṃ.

Nava lokuttara dhamma . . pe . . paccayo hotu.

Nisidati . . pe . . nīlā-kasiṇaṃ [*bis*].

Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimitta dvaya peneyi. E uggaha nimit palāgeṇa nikmuṇak hu seyin siyak dahasak guṇayen pirisuduwa bhawāngaya sindagenā mano dwārāya āwarjjanā koṭa paṭhawī dhātuwa upadī; ehi a. p. u. m. k. b. b. hrdaye tabā næwata nā-

¹ *This Sinhalese form is used so regularly in the Ms. that it has not been corrected into the Pāli form.*

bhiye tabanu. Iṭa ikbitiwa¹ yaṭa kiyana lada paṭhawī kasine widhi kriyāyen anuloma paṭiloma koṭa nimawā: —

Nīla kasinam.

Nīla kasinayaṭa anaturu kota p. k. n. w. w. p. pīta kasi-
nayaṭa ār. karanu.

Okāsa °kanesu pīta-kasinam. Nava . . . pe . . .
Nisīdati . . . pe pīta-kasinam [bis].

Mese . . . dwayaṭa wadā bhawāngaya . . . [Nga] āpo
dhātuwa pahala we. E. a. p. . . . pe . . . tabanu. Iṭa
. . . nimawā: —

Pīta kasinam.

Pīta kasinayaṭa . . . lohita kasinayaṭa. Okāsa . . . lohita-
kasinam. Nava . . . pe lohita-kasinam [bis].

Mese . . . dwaya upadī, e uggaha nimittāṭa waḍa siyaka
dahasak guṇayen pīrisuduwa koṭa tejo
dhātuwa pahala we. Ehi . . . tabanu. Iṭa . . . paṭhawī
kasinehi kiyana lada kramayen anuloma paṭiloma karanu.

Lohita-kasinam.

Lohita kasinayaṭa

. . . °hanesu odāta-kasinam &c . .

Mese manas kāraya pawatwā baelu kalhi yaṭa kiyana
lada kramayen uggaha paṭibhāga nimit dwaya penī ākāsa
dhātuwa pahala we. Ehi . . . pe . . . tabanu. Iṭa . . . paṭhawī
kasine kramayen odāta kasinaya anuloma paṭiloma kota
nimawa: —

Odāta-kasinam.

Odāta kasinayaṭa . . . pe . . . ākāsa kasinam [bis].

Mese mehi kara baelu kalhi yaṭa kiyana lada kramayen
uggaha paṭibhāga nimit [Ngā] dwaya ipada mano dwā-
raya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . .
. . . tabanu. Iṭa ikbitiwa yaṭa kiyana lada paṭhawī kasi-

¹ *MS.* ikbiti koṭa.

nehi kiyana lada kramayen ākāsa kasinayaṭa anuloma
paṭiloma koṭa nimawā: —

Ākāsa kasinam.

Ākāsa kasinayaṭa āloka-kasinam [bis].

Mese bhāwanā kaḷa kalhi palamu kiyana lada kramayen
uggaha patibhāga nimit dwaya hā samaga mano dwāraya
āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . ta-
banu. Īṭa ikbitiwa paṭhawi kasinehi kiyana lada krama-
yen me āloka kasinaya anuloma paṭiloma koṭa nimawā: —

Āloka-kasinam.

Mehi dakwana lada dasa kasinaya keren paṭhawi ka-
sina ādi koṭa catur widha bhūta kasinawala widhi kriyā
nimi heyin chabbidha¹ wū waṇṇa kasinawalāṭa p. kr. n.
w. w. p. ekawaṭa ārādhana karanu.

Okāsa patikaromi;

kī tænaṭa,

Okāsa [ter]. Aham paṭhamajjhānam samāpajjitvā anto-
gabbha dasa-kasiṇa-kamaṭāhanesu ñīla-kasiṇam pīta-kasi-
ṇam lohita-kasiṇam odāta-kasiṇam ākāsa-kasiṇam āloka-
kasiṇam anuloma vasena rakkhissāmi. Aciren' eva kālena
bhesajjam bhuñjitvā niṭṭhite tasmā utṭhitassa me dhamma-
saññā pātura hotu. Nisīdaṭi ñīla-kasinam [bis].

Mese bhāwanā koṭa chabbidha¹ wū waṇṇa kasinawala
śama a. p. u. m. k. b. b. nābhiye mæda anuloma koṭa tabā
næwata pañca dhyānawala dhātu anuloma paṭilomayaṭa
kiyana lada tæni manākoṭa balā tabanu. Dipukārawū²
dasa kasine widhi kriyā lesa mātrayak kiyā nimawana
ladæyi data yutu.

Kasiṇa-kammaṭṭhānam.

¹ MS. chabbhidha.

² So MS. (read wiprakārawu).

Dasa kasinayaṭa anaturu koṭa dasa widha wū awiññā-
ṇaka asubhayan kerehi wāṭayen piruṇu kamburu samak
men maraṇin matuyehi [Ngi] kramak kramayen nængi
nængi indamunu bæwin uddhumātaka nam me asubhaya
bhāwanāwe yedena wun wisin tamange ho anunge ho
pañca skandha dharmayaṭa me bandu ādinava anarttha
wanneyayi sitā pūrwwa kr. n. w. w. p. e uddhumātaka
asubhayāṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . antogabbha dasa-asubha-kamaṭaha-
nesu¹ uddhumātakaṃ.

Nava lokuttara-dhammaṃ . . . pe . . . nibbāna paccayo
hotu.

Nisīdati . . . pe . . . uddhumātakaṃ [*bis*].

Mese tikṣana prajñāwen yedi bhāwanā kaḷa kalhi yaṭa
kiyana lada kramayen uggaha paṭibhāga nimit dwaya
peneyi. E uggaha nimit palāgana nikmunak hu men mano
dwārāya āwarjjanā koṭa tejo dhātuwa pahala we. Ehi a.
p. u. mk. b. b. hrdaye tabā næwata nābhiye tabanu. Īṭa
ikbitiwa paṭhawī kasine kiyana lada kramayen me uddhu-
mātaka asubhaya anuloma paṭiloma koṭa nimawā: —

Uddhumātakaṃ.

Uddhumātaka asubhayāṭa anaturu koṭa wiṇilaṃ wiṇila-
yayi sudu ran ādi wisin misra warṇṇa ætte kiyanu læbe
nohot pūrwwa warṇṇayen perali warṇṇa ætte kiyanu læbe.
Māmsaya us tæñhi ratta warṇṇa æti pūyā ræswa siṭi
tæñhi sweta warṇṇa æti we boho sema nila warṇṇa æti
nila ṭhāne nil tæñhi nil paṭak perawiyā wæni wū mala
siru raṭa namekī. Atita anāgata warttamāna kāla trayehi
haṭa gannā pañca skandhaya me bandu vikārayāṭa pæ-
mina næsenneyayi salakā kaḷa kiri eyin midena pinisa
pūrwwa kr. n. w. w. p. wiṇilaka asubhayata ārāḍhanā
karanu.

¹ So MS.

Okāsa. Ahaṃ patikaromi

Ahaṃ yācāmi . . . antogabbha dasa asubha-kamaṭahanesu viṇilakaṃ.

Nava lokuttara-dhamma . . . pe . . . paccayo hotu.

Nisīdati [Ngī] viṇilakaṃ [bis].

Mese tikṣana nāṇayen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha praṭibhāga nimit dwaya ipada mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahalawe. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa me viṇilaka . . . nimawā: —

Viṇilakaṃ.

Vinilaka asubhayāṭa anaturu koṭa śarīraya bun tænhā wæhennāwū piyā atte wipubbakaṃ wipubbakaṃ nam we. P. kr. n. w. w. p. wipubbaka asubhayāṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . kamaṭahanesu vipubbakaṃ. Nava paccayo hotu. Nisīdati . . pe . . vipubbakaṃ [bis].

Mese tikṣana nāṇayen bhāwanā karannāhaṭa uggaha p. n. d. ipada āpo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa ikbitiwa yaṭa kiyana lada paṭhawī kasine pæwati widhi kriyāyen me wipubbaka asubhaya anuloma paṭiloma koṭa nimawā: —

Vipubbakaṃ.

Śarīraya dekaḷ koṭa kaṭṭimen vicchiddayāyi kiyānu læbe. P. k. n. w. w. p. me vicchidda asubhayāṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi . . .

Ahaṃ yācāmi . . . pe . . . kamaṭahanesu vicchiddakaṃ.

Nava paccayo hotu.

Nisīdati . . . vicchiddakaṃ [bis].

Mese tikṣana prajñāwen wisesādhigama pinisa bhāwanā kaḷa kalhi yaṭa kiyana lada kramāyen uggaha p. n. d. i. m. d. ā. k. wāyo dhātuwa pahala we. Ehi . . . tabanu.

Īta ikbitiwa yaṭa kiyana lada paṭhawī kasine widhi kriyāyen
wicchiddaka asubhaya anuloma paṭiloma koṭa nimawā: —

[Ngu] Vicchiddakam.

Wicchiddaka asubhayāṭa anaturu koṭa mædin deka
koṭa kæpu śarīraya soṇa sigālādihi balu kænahil ādin
wisin e tæna boho koṭa kana ladde wikkhāyikam wikkhā-
yika nam we. Pañca skhandha dharmmayaṇṭa me bandu
wināsa wanneyayi sitā kalakirī iskhanda dharmmayaṇṭen
midenā pinisa p. kr. n. w. w. p. e wikkhāyika asubhayāṭa
ārāḍhanā kara bhāwanā kaṭa yutu.

Okāsa. Aham . . . palikaromi . . .

Aham yācāmi . . . kamaṭahanesu wikkhāyikam.

Nava . . . hotu.

Nisīdati . . . pe . . . wikkhāyikam [bis].

Mese tikṣana prajñāwen nirwāṇābhimukhawa ese bhā-
wanā karannāhaṭa yaṭa kiyana lada kramayen uggaha
paṭibhāga nimit dwaya upadi. E uggaha nimit palāgana
nikmunak hu men mano dwārāya āwarjjanā koṭa ākāsa
dhātuwa pahala we. Ehi tabanu. Īta . . .
pe (55) . . . me wikkhāyika asubhaya ni-
mawā: —

Vikkhāyikam.

Wikkhāyika asubhayāṭa anaturu koṭa aneka prakārayen
balu kæpahil ādin wisin kæya siru ruwen wen wa e e
tænha wisirena ladde wikkhittakam wikkhittaka nam we.
Pūrwwa kr. n. w. w. p. wikkhittaka asubhayāṭa ārāḍhanā
karanū.

Okāso. Aham . . . patikaromi.

Aham yācāmi . . . kamaṭahanesu wikkhittakam.

Nava wikkhittakam [bis].

Mese tikṣana prajñāwen nirwāna rasayehi sita elaba¹
siṭuwā bhāwanā kaḷa kalhi mano dwārāya āwarjjanā koṭa

¹ So MS.

pathawī dhātuwa pahala we. Ehi a. tabanu.
Īṭa ikbitiwa pathawī kasinehi kiyaṇa lada kramayen wikkhattaka asubhaya anuloma paṭiloma koṭa nimawā.

Vikkhattakam.

Wikkhattaka asubhayaṭa anaturu koṭa anga pungayam kapā wen karaṇa lada sirura hata wikkhattakam hata wikkhattaka namāyi data yutu. Pūrwwa kr. n. w. w. p. e hata wikkhattaka asubhayaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ [Ngū] kamaṭahanesu hata-wikkhattakam. Nava hata-wikkhattakam [bis].

Mese tiṭṭhana prajñāwen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāṅgaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . tabanu. Īṭa ikbihi-va y. k. l. p. kasinehi k. l. kramayen anuloma p. k. nimawā.

Kata-wikkhattakam.

Lohitaṃ e tēna kēpu siruren wāgirenāwu le lohitaṃ lohitaṭa asubhayayi data yutu.

Pūrwwa kr. n. w. w. p. me lohitaṭa asubhayaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi. Ahaṃ kamaṭahanesu lohitaṃ. Nava lohitaṃ [bis].

Mese menehi kara bālu kalhi uggaha p. n. dw. peneyi. E uggaha minittata wadā mano dwāraya ā. k. tejo dhātuwa p. w. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hr. t. nā. nābhiye tabanu. Īṭa ikbitiwa p. k. k. l. kr. lohitaṭa asubhaya a. p. k. nimawā

Lohitakam.

Pulawe panuwan nava dwārayen kā wāgireṇa ladde pulawaka asubhayayi data yutu. Iskhanda dharmmayo me bandu ādinawayata pāmīna wināsa wanneyayi kalakiri

eyin midena piṇisa p. kr. n. w. w. p. puḷawaka asubhayāṭa
ārāḍhanā kaṭa yutu.

Okāsa patikaromi. Ahaṃ kamaṭa-
hanesu puḷavakam¹. Nava puḷavakam [bis].

Mese bhāwanā kaḷa kalhi uggaha pratibhāga n. dw.
upadi uggaha nimit palāgana nikmunak men eyāṭa [Ngr.]
waḍā mano dwāraya ā. k. āpo dhātuwa p. w. Ehi a. p.
. tabanu. Īṭa ikbitiwa yaṭa kiyana lada p. kasi-
nehi k. l. da kramayen puḷawaka asubhaya a. p. k. ni-
mawā

Puḷavakam.

Puḷawaka asubhayāṭa anaturu koṭa aṭṭhikam æṭa pilikul
karaṇa heyin aṭṭhika asubhayayi data yutu.

P. kr. n. w. w. p. me aṭṭhika asubhayāṭa ārāḍhanā
karaṇu.

Okāsa. Ahaṃ kamaṭahanesu aṭṭhikam.
Nava aṭṭhikam [bis].

Mese pilikul wasayen bhāwanā kaḷa kalhi u. p. n. dw.
upadi, e u. n. p. n. hu seyin uggaha nimittāṭa waḍāsiyak
dahasak guṇayen pirisuduwa bhawāngaya sindagana m.
dw. ā. k. ākāsa dhātuwa p. w. Ehi ap. tabanu. Īṭa
ik. y. k. l. p. k. k. l. kramayen me aṭṭhika asubhaya a. p.
koṭa nimawā

Aṭṭhikam.

Aṭṭhika asubhayāṭa anaturu koṭa p. kr. n. w. w. p. me
dasa asubhayāṭa ekawaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ patikaromi,
ki tēnata,

Okāsa. Ahaṃ pathamajjhānam samāpajjitvā antogabbha
kamaṭahanesu uddhumātakam viṇīlakam vipubbakam vic-
chiddakam vikkhāyikam² vikkhittakam hata-vikkhittakam
lohitakam puḷavakam aṭṭhikam anuloma vasena rakkhissāmi.

¹ MS. pulakam. ² So MS.

Aciren' eva kälēna bhesajjam bhuñjitvā niṭṭhite tasmā utṭhitassa me dhammasaññā pātura hotu. Nisīdati . . . pe . . . uddhumātakam uddhumātakam.

Mese tikṣana prajñāwen nirwāṇābhimukha wa bhāwanā kaḷa kalhi uggaha paṭibhāga n. dw. upadī, uggaha nimitṭaya udun bahā tubu mātra kiri bata huṇu sum wæṭi-yak bandu wa calawa wæṭahe, pratibhāga nimitṭaya e ākārayen sanhun we niscala we, yana meyin uggaha nimit paṭibhāga nimit-huge wenas nam niscala bawa hā prati-bhāga nimit-hu dum wæṭi wana bawayayi kiyati. E uggaha nimit palāgana [Ngī] nikmunā men uggaha nimitṭa wadā siyak dahasak guṇayen pīrisuduwa bhawāṅgaya sindagena m. dw. ā. k. dasa asubha kamma sthānawala dhātu pahala we. Ehi a. p. u. m. k. piliwelīn b. b. nāsikagrayen gani-min nābhiya mæda anuloma koṭa tabanu. Pañca dhyānaye dhātu bala balā anuloma paṭiloma yaṭa kiyana lada tæñhi manā koṭa tæbiya yutu. Dasa asubhayehi widhi kriyā samkṣepayakin kiyana ladæyī data yutu.

Asubha-kammaṭṭhānam.

Dasa asubhayāṭa anaturu koṭa daham daknā Budu rajahu wisin kāya gatā satiyehi aneka nayin tri lakṣaṇaya prakāsa koṭa desana lada dwattimsākāra karmmasthāna keren pūrwwa kr. n. w. tri widha ratnaya wænda pudā kesā yana kamaṭaṇaṇa ārādhana karanu.

Okāsa. Ahaṃ . . . paṭikaromi. Ahaṃ yacāmi . . . (4) . . . antogabbha kāya gatānussati kesā.

Nava-lokuttara-dhamma . . . pe . . . nibbāna paccayo hotu.

Nisīdati . . . pe . . . parikammam kesā kesā.

Mese tikṣana prajñāwen nirwāṇa rasayehi sita elba pihituwā ema niwan ma aramuṇu koṭa bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya upadī e uggaha nimit pa-lāgana nikmunak hu men eyāṭa wadā siyak dahasak guṇa-yen pīrisuduwa bhawāṅgaya sindagana mano dwārāya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u.

mk. h. b. . . . tabanu. Īṭa kramayen kesā yana
kamaṭahana anuloma paṭiloma koṭa nimawā: —

Kesā.

Kesā yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p.
lomā yana kamaṭahanāṭa ārāḍhanā karanu.

Okāsa . . . patikaromi. Ahaṃ yācāmi . . . pe (4) . . .
antogabbha kāyagatānussati lomā. Nava . . pe . . . hotu.
Nisidati . . . pe (5) . . . parikammaṃ lomā lomā.

Mese nirwāṇābhimukhawa bhāwanā kaḷa kalhi uggaha
patibhāga nimit dwaya ipāda tejo dhātuwa pahala we.
Ehi appanā parikarma upacāra manā koṭa bala balā nā-
sikāgrayen ganimin hrādaye tabā nāwata nābhiye tabanu.
Īṭa ikbitiwa yaṭa prakāsa wū paṭhawī kasine widhi kri-
yāyen lomā yana kamaṭahana anuloma paṭiloma koṭa ni-
mawā: —

Lomā.

Same (with āpo dhātuwa) for section on

Nakhā.

Same (with wāyo dhātuwa) for section on

Dantā.

Same (with ākāsa dhātuwa) for section on

Taco.

Same (with paṭhawī dhātuwa) for section on

M a m s a ṃ.

Same (with tejo dhātuwa) for section on

Nahāru.

Same (with āpo dhātuwa) for section on

Atṭhi.

Same (with wāyo dhātuwa) [Nge] for section on

Atṭhimiñjā.

Same (with āpo dhātuwa) for section on

Vakkam.

Same (with paṭhawī dhātuwa) for section on

Ha day a m.

Same (with tejo dhātuwa [Ngai] for section on

Ya k a n a m.

Same (with āpo dhātuwa) for section on

Kilomakam.

Same (with wāyo dhātuwa) for section on

P i h a k a m.

Same (with ākāsa dhātuwa) [Ngo] for section on

P a p p h ā s a m.

Same (with paṭhawī dhātuwa) for section on

A n t a m.

Same (with tejo dhātuwa) for section on

Antaḡuṇaṃ.

Same (with āpo dhātuwa) for section on

Udaṛiyaṃ.

• Same (with wāyo dhātuwa) for section on

Kaṛisaṃ.

Same (with ākāsa dhātuwa) for section on

Matthake¹.

Same (with ākāsa dhātuwa) [Ngām] for section on

Matthalungaṃ.

Kāya gatā satiyehi de wadārun wū dhātu dwayen prakāṣawū wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsa-yaṇṭa anaturu koṭa mattehi āpo dhātuwe dwādasayak pamaṇa prakāsa wannāwū kuṇapa koṭṭhāsayan kerehi pūrwwa kratyaya n. w. w. p. pittaṃ yana kamaṭāhanaṭa ārāḍhanā karana.

Okāsa. Ahaṃ paṭipatti pūjāya ovādaṃ sabbaññu Gotamassa patikaromi. Ahaṃ yācāmi . . . antogabbha kāyagatānussati pittaṃ. Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisidati . . pe . . parikammaṃ pittaṃ pittaṃ.

Mese tikṣana prajñāwen bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāngaya sindagana mano dvāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi . . . pe (49) . . . b. nāsikāgrayen ganimin . . . tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen pittaṃ yana kamaṭāhana anuloma paṭiloma koṭa nimawā

Pittaṃ.

¹ So MS.

Pittam yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p.
semham yana kuṇapayaṭa ārādhanaṁ karanu.

Okāsa. Aham . . pe . . patikaromi. Aham yācāmi . .
pe . . parikammam semham semham.

Mese tiṣṣana prajñāwen menēhi koṭa bhāwanā kaḷa
kalhi . . . pe (6I) . . . wāyo dhātuwa pahala we. Ehi
tabanu. Īṭa . . pe . . nimawā

S e m h a m.

Semham yana . . . pe . . . pubbo yana . . . karanu.

Okāsa . . . pe . . . parikammam pubbo pubbo.

Mese bhāwanā kaḷa kalhi . . . pe . . . koṭa āpo dhātu-
wa pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . pe . . .
nimawā

P u b b o.

Same (with tejo dhātuwa) for section on
Lohita.

Same (with wāyo dhātuwa) for section on

S e d o.

Same (with ākāsa dhātuwa) [ca] for section on

M e d o.

Same (with paṭhawī dhātuwa) for section on

A s s u.

Same (with wāyo dhātuwa) for section on

V a s ā.

Same (with tejo dhātuwa) [cā] for section on

Khelo.

Same (with tejo dhātuwa) for section on

Singātikā.

Similar (with wāyo dhātuwa) section for

Lasikā.

Similar (with ākāsa dhātuwa) [Ci] section for

Muttaṃ.

Kāya gatā satiyehi dakwana lada¹ dwattiṃsākāra karmma sthānayaṇṭa p. k. n. w. w. p. ekawaṭa ārāḍhanā karanu.

Okāsa . . . pe . . . patikaromi; kī tænaṭa: —

Okāsa. Ahaṃ pathamajjhānaṃ samāpajjitvā antogabbha kāyagatānussati kesā lomā nakhā dantā taco mamsaṃ nahāru aṭṭhi aṭṭhimiṇṇā vakkam hadayaṃ yakanam kilo-makam pihakam papphāsam antaṃ antagaṇaṃ udariyaṃ karisaṃ mattake mattalungaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo singātikā lasikā muttaṃ anuloma-vasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhunjittvā niṭṭhite tasmā utṭhitassa me dhammasaṇṇā pātura hotu. Nisidati . . pe (7) . . parikammaṃ kesā kesā.

Mese tiṭṭhana ṇānayaṇ parikṣā kara bhāwanā koṭa dwattiṃsākāra karmma sthānawala piliwelīn sama appanā parikarmma upacāra manā koṭa pahala kara bala balā nāsikāgrayen ganimin nābhiye anuloma koṭa tabā nāwata dhyānawala dhātu manā koṭa bala balā tabanu. Me kāya gatā satiyehi dwattiṃsākāra karmma sthānayan no pamā-wa nuwanættan wisin [cī] bhāwanā koṭa wisesādhigamaya pinisa hæma welehi ma æli wāsaya karanneyi.

Kāya-gatā-sati.

Kāya-gatā-satiyaṭa anaturu koṭa dasa wædærum wū anussati kamaṭahaṇuṇ kerehi Buddhānussati Budun ara-muṇu koṭa upan anussati tomo Buddhānussati nam we.

¹ *The scribe has apparently corrected this into satiyehi dakna da.*

P. k. n. w. w. p. Buddhānussati kamaṭaḥanaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . pe (4) . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . antogabbha Buddhānussatiṃ.

Nava lokuttara-dhammā . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe (5) . . Parikammaṃ 'Buddhānussati' [bis].

Mese nawa arahad Budu guṇa aramuṇu koṭa bhāwanā kala kalhi bhawāngaya sindagana mano dwāraya āwarjjanā kara paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hradaye tabā nāwata nābhiye tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen Buddhānussati kamaṭaḥana anuloma paṭiloma koṭa nimawā: —

Buddhānussmṛtiyehi yedī wasana ācāra kula putrayahaṭa hæma welehi ma Budu guṇayam sit-hi wæṭena bæwin abhimukhayehi Budhum daknak-haṭa men hiri otap deka elamba siṭiyi. Eheyin me bhāwanāwen matuyehi pihiṭa koṭa satvayan pratiwedha no karanuye sugatiya ma samparāyana koṭa ætte we¹ sugati gāma we. Ese heyin nuwanættan wisin me Buddhānussmṛti bhāwanāwa waḍā no pamāwa wisesādhigamayāṭa utsāha karanneyi.

Buddhānussati.

Buddhānussmṛti kamaṭaḥanaṭa anaturu koṭa p. kr. n. w. w. p. Dhammānussati kamaṭaḥanaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ antogabbha Dhammānussati parikammaṃ Dhammānussati [bis].

Mese tikṣana nānayen dharmānussmṛta bhāwanā kala . . pe (64) . . tejo dhātuwa pahala we. Ehi . . pe (62) . . nimawā: —

Dhammānussati.

¹ So MS.

Same (with āpo dhātuwa) . [cu] for section on

Sanghānussati.

Same (with wāyo dhātuwa) for section on

Silānussati.

Same (with ākāsa dhātuwa) for section on

Cāgānussati.

Same for section on

Upasamānussati.

[*Here read . . .*] ‘parikammaṃ nirodho nirodho.

Mese tikṣana prajñāwen nirwāṇa rasaya [Cū] aramuṇu
koṭa . . &c . . ; *also* . . ‘paṭhawī dhātuwa’.

Same for section on

Devatānussati.

With . . . ‘parikammaṃ saddā saddā’.

‘Mese tikṣana nuwanin salakā bhāwanā kaḷa kalhi’ . . . ;
also . . ‘tejo dhātuwa’.

Same for section on

Maraṇānussati.

With . . . ‘parikammaṃ maram maram’ (*sic*).

Mese tikṣana nuwanin maraṇānusumṛti bhāwanā’ &c . . ;
also ‘āpo dhātuwa’.

Same for section on

Ekasaññānussati. [cr]

Reading . . 'parikammaṃ paṭikūlaṃ paṭikūlaṃ. Mese tiṅsana nuwanin āhāraya pilikulāyi salakā bhāwanā &c' . . ;
also 'wāyodhātuwa'.

Same for section on

Ekadhātuvaṭānussati¹.

Reading . . . 'parikammaṃ ekadhātu'. Mese bhāwanā
kala kalhi ākāsa dhātuwa' . . .

Mehi kiyana lada dasānussatiyaṭa p. kr. n. w. w. p. eka-
waṭa ārādhānu.

Okāsa patikaromi,

kī tænaṭa: —

Okāsa, okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā
añtogabbha

Buddhānussati

Upasamānussati

Dhammanussati

Devatānussati

Sanghānussati

Maraṇānussati

Silanussati

Ekasaññānussati¹

Cāgānussati

Ekadhātuvaṭānussati

anuloma vasena rakkhissāmi. Aciren' eva kālena bhesaj-
jaṃ bhuñjitvā niṭṭhite tasmā uṭṭhitassa me dhammasaññā
pātura hotu. Nisīdati . . pe (7) . . parikammaṃ Buddhānus-
sati [bis].

Mese tiṅsana nuwanin bhāwanā kara dasānussatiyehi
śama appanā p. u. mk. piliwelīn b. b. nāsikāgrayen gani-
min nābhiye anuloma koṭa tabānu, næwata dhyānawala
dhātu balā ehi ma tæbiya yutu [Cṛ].

Dasānussati-kammaṭṭhānaṃ.

¹ *MS. has once ekadhātuwawaṭānussati.*

Dasānussatiyaṭa anaturu koṭa catur widha arūpāvacara keren p. kr. n. w. w. p. ākāśānañcāyatanayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ patipatti-pūjāya ovaḍaṃ sabaññu-Gota-massa patikaromi.

Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittam upacāra-widhin appanā-samādhi-widhin antogabbha arūpāvacaresu ākāśāyañcāyatanam.

Nava lokuttara dhammā . . . pe (4, 5) . . . nibbāna paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ ākāso anto ākāsaṃ anto.

Mese tikkhāna nānāyena bhāwanā kaḷa kalhi bhavāṅgaya sindagana mano dvaraya āvarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikamma upacāra manā koṭa bala balā nāsikāgrayen gaminin hradye tabā nāwata nābhiye tabanu. Itā ikkhiwa paṭhawī kasinayehi kiyana lada prakārayen ākāśānañcāyatanaya anuloma paṭiloma koṭa nimawā: —

Ākāśānañcāyatanam.

Same for section on

Viññāṇañcāyatanam.

Reading . . . ‘parikammaṃ ākāsaṃ kiñci ākāsaṃ kiñci’;
also . . . tejo dhātuwa’.

Same for section on

Ākiñcaññāyatanam.

Reading ‘parikammaṃ n’atthi kiñci n’atthi kiñci’;
also . . . ‘āpo dhātuwa’.

Same for section on

N’eva-saññā-nāsaññāyatanam.

Reading . . . 'parikammaṃ etaṃ [Cī] santaṃ etaṃ pa-
nitam'; *also* . . . 'wāyo dhātuwa'.

Mehi dakwana lada catur widha arūpāvacarayaṭa p. kr.
n. w. ekawaṭa ārāḍhanā karanu.

Okāsa . . . patikaromi,

ki tænata,

Okāsa [*ter*]. Ahaṃ paṭhamajjhānaṃ samāpajjitvā anto-
gabbha catusu arūpāvacaresu ākā. vi. āki. n'ev. anuloma-
vasena rakkhissāmi.

Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā
uṭṭhitassa me dhammasaṇṇā pātura hotu.

Nisīdati . . pe . . parikammaṃ akāso anto ākāsaṃ anto
[*bis*].

Mese tīksama nuwanin salakā bhāwanā kaḷa kalhi bha-
wāngaya sindagana mano dwāraya āwarjjanā koṭa catur
widha arūpāvacara karmasthānawala sama a. p. u. pa-
hala we; manā koṭa piliwelīn bala balā nāsikāgrayen ga-
nīmīn nābhiye mæda anuloma koṭa tabā næwata dhyāna-
wala a. p. u. manā koṭa balā ehi tæbiya yutu.

Arūpāvacara-kammaṭhānaṃ.

Same for section on

the four Brahmavihāras: —

1) Mettā br. v: —

with . . . 'parikammaṃ ahaṃ sukhī homi [*bis*]; *also* . . .
'paṭhawī dhātuwa';

2) Karuṇā br. v: —

with . . . 'parikammaṃ ahaṃ pamuñcāmi'; *also* . . . 'tejo
dhātuwa';

3) Mudutā br. v: —

with . . . 'parikammaṃ ahaṃ gamā vigacchāmi' [*bis*]; *also* . .
'āpo dhātuwa'.

4) Upekkhā br. v: —

with . . . parikammaṃ kammaṣsa kho homi [*bis*]; *also* . .
'wāyo dhātuwa'.

[Each of the four Brahmavihāras is then repeated with each of the five Jhānas, and with the 6 Saddaggahanas, and with Vidatthi, Dhāta-samūha, Catu-Nayaṃ, Pañca-Nayaṃ, Hadayaṃ, Samādhī, Dhammatirattḥitikaṃ; & with Sitthaka-Daṇḍadipaṃ respectively inserted before . . 'samāpajjitvā'.

Then follows: —]

[Chū] Catu brahmaviharaṇaya keren dasa dig wasana siyulu satwayā kerehi met paturuwā balana widhi aturen p. kr. n. w. w. p. mettā brahmaviharaṇayaṭa ārādhana kara pūrwwa dig balā pratipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi. Ahaṃ yācāmi . . . antogabbha brahmavihāresu mettā-brahmavihāraṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . hotu. Nisīdati . . . pe . . . parikammaṃ ahaṃ sukhī homi, ahaṃ sukhī homi.

Mese tikṣana prajñāwen bhāwanā kala kalhi bh. si m. d. āw. k. p. dh. pahala we. Ehi upacāra parikamma manā koṭa citta viññāṇayen pædum diga loka dhātuwaṭa abhi-mukhawa nāsāgraya paṭan kramak kramayen dasa daha-sak sakwaḷa kela lakṣayak sakwaḷa anantā paryyanta sakwaḷa Meru mastakaye balana lada upacāra parikamma manākoṭa tabā salākaya indawū sitthakadipaye dængala pramāṇe dā salāka gilihena turu bhāwanā kala kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu brahmavihāresu mettābrahmavihāra-paṭhamajjhānaṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārādhana kalhi paṭhawī dhātuwa upadawā: —

Ekissā disāyaṃ vīsati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ atṭhavisati appanā katvā satta deva-manussānaṃ puññaṃ datvā: [Ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe pāṇā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā — ime sattā pañca sattā nāma honti. Ekaṃ disaṃ satta deva-manussā nāma sabbā itthiyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā — ime sattā satta-devamanussā nāma honti].

Sabbe sattā averā hontu abyāpajjhā¹ hontu anighā hontu sukhī attānaṃ pariharantu. Anto-parikammaṃ: — «ahaṃ sukhī homi» [ter]. Sisato nikkhamana-kāle: — «sabbe sattā sukhī hontu» [ter]. Dasasahasā-cakkavāla-sampatta-kāle: — «sattā sukhī hontu» [ter]. Sata-sahassa-koṭi-cakkavāla-sampatta-kāle: — «sukhī hontu [ter]. Ananta-cakkavāla-sampatta-kāle, sukhī, sukhī, sukhī.

Pūrwā digā ananta cakkavālayehi met paturuwā balana lada paṭhawī dhātuwe a. p. u. mk. Meru matthake anulomayen tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍadīpaṃ samāpajjitvā anto-gabbha catu-brahmavihāresu mettā-brahmavihāra dutiyajjhānaṃ anuloma . . pe . . pātura hotu.

Mese ārādhanaṃ kalhi tejo dhātuwe a. p. u. upadawā: —

Ekissā disāyaṃ visati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ aṭṭhavisati appanā katvā satta deva-manussānaṃ puññaṃ datvā — ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe pañā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā ime sattā pañca satta nāma honti. Ekaṃ . . . pe (69, 70) . . . sukhī, sukhī, sukhī.

Ananta cakrawālayehi met paturuwā balana lada tejo dhātuwe a. p. u. mk. b. b. Meru matthake anulomayen udu tabā sitthaka dīpaye angala . . . inda: —

Okāsa. Ahaṃ . . . brahmavihāra tatiyajjhānaṃ anuloma . . . hotu.

Mese ārādhanaṃ kalhi āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ananta [Chf] cakkavāla-sampanna-kāle sukhī sukhī sukhī.

Ananta cakrawālayehi met . . . āpo dhātuwe . . . pe . . . inda: —

Okāsa. Ahaṃ . . . catutthajjhānaṃ hotu.

Mese &c . . . (with 'wāyo dhatuwe').

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . hotu.

Mese &c. (with ākāsa dhatuwe) . . . sukhī [ter].

¹ MS. abyā°

Ananta cakkawālayehi met paturuwā balana lada a. p. u. mk. Meru matthake... pe (70) ... kaḷa kalhi hadayamaṭa paṭhawī dhātuwe a. p. u. mk. pahala kara ananta cakkawālaya salakā balā Meru matthakaye mk. anulomayen udu tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi nāwata samādhīyaṭa mema a. p. u. mk. kiyana lada kramayen Meru matthake anulomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama nam: —

Mettā brahmaviharanaṭa balana lada paṭhawī dhātuwe upacāra parikamma anantāpariyanta sakwala anulomayaṭa [Ch] tabana lada Meru masthakayen citta viññānāyē upadawā kramak kramayen anantāparyyanta sakwala kela lakṣayak sakwala dasa dahasak sakwala paṭilomayen pasu koṭa śīrṣayaṭa¹ āsanna wū kalhi nāsāgrayen ganimin nābhiye tabā sitthaka dīpaye dāngala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭīkayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā anto-gabbha catu brahmavihāresu mettā-brahmavihāra-paṭhamajjhānaṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanaṃ kalhi anulomayaṭa tabana lada paṭhawī dhātuwe a. p. u. b. b.: —

Ekisā disāyaṃ . . . datvā ekaṃ disaṃ pañca sattā nāma sabbe ahaṃ sukhī homi [ter].

Puna paṭiloma-vasena āgamana-kāle sattā sattā sattā, ananta-cakkavāla sampatta-kāle sukhī sukhī sukhī. Satta-sahassa-koṭi cakkavāla sampatta-kāle sukhī hontu — tāyo vāraṃ — Dasa-sahassa-cakkavāla-sampatta-kāle sattā sukhī hontu — tāyo vāraṃ — Sisaṃ sampatta-kāle sabbe sattā sukhī hontu — tāyo vāraṃ — Anto sampatta-kāle ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Mehi dakwana lada kramayen paṭhawī dhātuwe a. p. u. mk. nābhiye tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭīkayen inda: —

¹ MS. śīrṣsayata.

Okāsa. Ahaṃ siṭṭhaka . . . pe . . . mettā-brahmavihāra-dutiyañjānaṃ paṭiloma . . . pe . . . pātura hotu.

Ananta cakkawālayehi tabana lada tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ sukhi homi [ter].

[Chī] Paṭilomayaṭa balana krama nam — anulomayaṭa seyin tejo dhātuwe upacāra parikarmma manā koṭa tabā siṭṭhaka dīpayehi dāṅgala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ siṭṭhaka . . . pe (71) . . . brahma-vihāresu karuṇā-brahma-vihāra-paṭhamañjānaṃ paṭiloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhatuwe a. p. u. mk. anulomayaṭa baelu tæñhi paṭilomayaṭa tabā siṭṭhaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayamaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā siṭṭhaka dīpayehi angala pramāṇe dā s. g. t. bh. kalhi samādhayaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā siṭṭhaka dīpaye angala pramāṇe dā salākaya g. t. bh. kaṭa yutu.

Dasa prakāra loka dhātuwehi wasana sakala prāṇin kerehi catu brahma vihāra bhāwanāwen yedi wasana kriyā aturehi p. kr. n. w. w. p. karuṇā brahmavihāranayaṭa ārāḍhanā koṭa ehi patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . paṭikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-vihāresu karuṇā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . hotu.

Nisīdati . . . pe (5) . . . parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi bh. si. md. āw. k. tejo dh. pahala we. Ehi u. p. mk. b. b. dasa widha wū lokadhātūn keren pūrwwa digāṭa citta viññānāyān sīrṣaya paṭan karuṇā-wa saha yomu² koṭa kramak kramāyān dasa dahasak sakwalaya kela lakṣayak sakwalaya eyin piṭṭat ananta cakrawālayehi karuṇāwa pāturuwā ehi Meru matthake u. p. mk.

¹ MS. asasā.

² So MS.

anulomayen tabā sitthaka dipayehi dāṅgala pramāne dā
. . . pe (72) . . . ukkuṭikayen inda.

Okāsa. Ahaṃ sitthaka . . . pe (69) . . . vihāresu karuṇā-
brahma-vihāra-pathamajjhānam anuloma hotu.

Mese ārādhanaṃ kalhi tejo dhātuwe a. p. u. mk. b. b.

Ekissā disāyam . . . pe (69) . . . nāma honti.

Alābhā pamuñcantu ayasā¹ pamuñcantu nindā pamuñ-
cantu dukkhā pamuñcantu sabbe sattā, sattā averā hontu
abyāpajjhā hontu anighā hontu sukhi attānaṃ pariharantu.
Anto parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.
Sisato nikkhamāna-kāle yāva dasa-sahassa-cakkavālaṃ: —
sabbe sattā pamuñcantu [ter].

Mese ananta cakkavālayehi karuṇā paturuwā b. l. a.
p. u. mk. [che] ehi Meru mudune anulomayen udu tabā
sitthaka dipayehi . . . pe (70) . . . inda: —

Okāsa karuṇā-brahmavihāra-dutiyajjhānaṃ . . .
. . . pātura hotu.

Mese ārādhanaṃ kalhi paṭhawī dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . pe (73) . . . dukkhā pamuñcantu . . .
pe . . . pariharantu. Anto . . . pe . . . pamuñcāmi. Sisato
. . . pe . . . pamuñcantu [ter]. Data-sahassa-cakkavālaṃ
yāva sata-sahassa-koṭi-cakkavālaṃ sattā pamuñcantu [ter].
Sata-sahassa-koṭi-cakkavālaṃ yāva ananta-cakkavālaṃ: —
pamuñcantu [ter].

Mese ananta cakrawālayehi karuṇāwa meheyaṃ balana
lada a. p. u. mk. ehi Meru mudune . . . pe . . . inda.

Okāsa. Ahaṃ . . . tatiyajjhānaṃ . . . pātura hotu.

Mese . . . āpo dhātuwe . . . b. b.: —

Ekissā disāyam . . . pe . . . ananta-cakkavālaṃ pamuñ-
cantu [ter].

*Same for fourth Jhāna with
wāyo dhātuwa.*

Mehi mk. meheyaṃ balana lada . . . pe . . . ukkuṭikayen
inda: —

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . pe . . . pātura
hotu.

Mese ārādhanaṃ kalhi ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . pe (72, 73) . . . ananta-cakkavālaṃ-pamuñcantu [*ter*].

Manā koṭa meheya balana lada a. p. u. ehi Meru mudune anulomayen udu tabā s. d. a. p. dā s. g. t. bhāwanā kalhi ha-dayamaṭa karunāwaṭa pahalawū tejo dhātuwe a. p. u. mk. b. b. dasa dahasak sakwala keḷa lakṣayak sakwala ananta cakrawālaya dakwā karunā bhāwanā koṭa ehi Meru matthake ema a. p. u. anulomayen s. d. a. p. dā s. g. t. bhāwanā koṭa nāwata samādhayaṭa ema tejo dhātuwa ema kramayen Meru matthake tabā sitthaka-dīpaye angala . . . bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama nam: —

Karunāwaṭa pahalawū tejo dhātuwe u. p. ananta cakrawālayehi anulomayen udu tabana lada Meru matthakayen citta viññānāyena gena krama kramayen anantāparyyanta sakwala keḷa lakṣayak sakwala dasa dahasak [chai] sakwala paṭilomayen udu pasu koṭa sīrṣayaṭa āsaññawū kalhi nāsāgrayen ganimin nābhiye karmmasthāne tabā sitthaka dīpaye daṅgala pramāṇe dā s. g. t. bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka karuṇā-brahma-vihāra-paṭhamajjhānaṃ paṭiloma pe pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. m. k. b. balā: —

Ekissā disāyam pe (69, 70) anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta¹ cakravālato² āgamana kāle yāva sata sahassa koṭi cakkavālaṃ sattā sattā sattā, sata sahassa koṭi cakkavālato yāva dasa sahassa cakkavālaṃ sattā pamuñcantu. Tayo vāraṃ. Sisato yāva nābhīm ahaṃ pamuñcāmi ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Mehi paṭilomayena balana lada a. p. u. nābhiye tabā sitthaka dīpaye a. pr. dā ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāresu karuṇā-brahma-vihāra-dutiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanā kalhi anulomayaṭa ananta cakrawālayehi manā koṭa citta viññānāyena balā tabana lada paṭhawī dhātuwe a. p. u. bala balā: —

¹ MS. anta.

² So MS.

Ekissā disāyaṃ visati . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi (*bis*).

Puna paṭiloma. Ananta . . . pe . . . Tayo vāraṃ. Dasa sahasa cakkavāḷato yāva sīsaṃ sabbe sattā pamuñcantu. Tayo vāraṃ. Sīsaṭo yāva nābhiṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Mese balana lada a. p. u. nābhiyaṭa dængalakin mattehi paṭilomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra tatiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanaṃ kalhi anulomayaṭa ananta cakrawālayehi^{*} karunā bhāwanā kara tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta cakkawāla . . . pe . . . pamuñcāmi.

Mese manā koṭa balana lada a. p. u. nābhiyaṭa dakuṇe angala pramāṇe dā paṭilomayen udu tabā sitthaka dīpaye angala pr. dā s. g. t. bh. kaḷa kalhi ukkuṭikayen [cho] inda: —

Okāsa. Ahaṃ sitthaka . . pe . . -vihāra catutthajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ār. k. anulomayen ananta cakrawālayehi salākā tabana lada wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi [*ter*].

Puna paṭiloma. Ananta cakkawāla . . pe . . pamuñcāmi.

Okāsa. Ahaṃ . . pe . . -vihāra pañcamajjhānaṃ paṭiloma . . pe . . hotu.

Mese . . pe . . cakrawālayehi tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . pamuñcāmi.

Puna paṭiloma . . . pe (74) . . . pamuñcāmi.

Mese manāwa balana lada ākāsa dhātuwe a. p. u. nābhiyaṭa wame angala pramāṇe tabā sitthaka d. angala pr. d. s. g. t. bh. k. k. nāwata hadayaṃ aṭa anulomayen udu tabana lada

^{*} MS. antacaṭawātayehi.

tejo dhātuwe a. p. u. paṭilomayen udu nābhiye tabā s. g. t. bh. kara nāwata samādhiyata anulomayen udu tabana lada tejo dhātuwe a. p. u. paṭilomayen udu nābhiye karmasthāne tabā s. g. t. bh. kaṭa yutu. Pūrwa diga gilihena turu lokadhātuwehi wasana sakala prāṇin kerehi anuloma paṭilomayen karuṇā bhāwanā karaṇa widhi kriyā data yutu.

Pūrwa digaṭa anaturu koṭa paścima diga loka dhātuwa ho dakuṇu diga loka dhātuwa ho¹ uturu diga loka dhātuwa ho satara anudig aturehi ginikona wayamba naityāwa da isānā diga ho matthehi Meru Maṇḍārādi parwatayam nēti bāwin Ajaṭākāsaṭa ho heṭṭhā bhāgayen esema deyak nēti bāwin wā poluwa dakwā ho mehi dakwana lada dasa prakāra loka-dhātūn pūrwa diga balana lada prakārayen anuloma paṭiloma koṭa nimawā: —

P. kr. n. w. w. p.: —

Okāsa. Ahaṃ . . pe . . paṭikaromi, ki tēnaṭa: —

Okāsu. Ahaṃ kāyavasi-vattaṃ samāpajjitvā antogabbha-catu-brahma-vihāresu karuṇā-brahma vihāra-paṭhamajjhānaṃ anuloma: . . pe . . hotu.

Nisīdati . . . pe . . . parikkammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Okāsa. Ahaṃ kāya . . . vihāra-dutiyajjhānaṃ paṭiloma² . . . pe . . . hotu [Chau].

Okāsa. Ahaṃ kāya vihāra-tatijajjhānaṃ anuloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-catutthajjhānaṃ anuloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-pañcamajjhānaṃ anuloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-pañcamajjhānaṃ paṭiloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-catutthajjhānaṃ paṭiloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-tatijajjhānaṃ paṭiloma pe hotu.

¹ MS. yo but see p. 81. ² So MS.

Okāsa. Ahaṃ kāya vihāra-dutiyajjhānaṃ paṭiloma pe hotu.

Okāsa. Ahaṃ kāya vihāra-paṭhamajjhānaṃ paṭiloma pe hotu.

Karunā-bhāvanā.

Catu brahma viharāṇaṃ yedentawun wisin karunā brahma viharāṇaṃ anaturu koṭa p. kr. n. w. w. p. mudutā brahma viharāṇaṃ ārādhanā koṭa dhamma saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . paṭikaromi, ki tēnaṭa;

Okāsa, okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha-catubrahma vihāresu (karunā-brahma-vihāresu)¹ mudutā-brahma-vihāraṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . parikammaṃ, Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi!

Mese bhāwanā kaṭa pandam lakṣaṇa dhamma saññā balā nābhiye tabā anuloma paṭiloma kaṭa yutu.

Okāsa . . pe (77) . . pātura hotu.

Mese bhāwanā kara paṭhawī dhātuwe a. p. u. mk. nābhiye karmasthāneṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ anuloma . . pe . . hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa. Ahaṃ tatiyajjhānaṃ anuloma . . pe . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. nābhiyaṭa dakuṇe angala pr. tabanu.

Okāsa. Ahaṃ catutthajjhānaṃ anuloma . . pe . . hotu.

Mese ār. k. ākāsa dhātuwe a. p. u. mk. nābhiyaṭa yaṭa disāwe angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ anuloma . . pe . . hotu.

Mese ār. k. ema ākāsa dhātuwe a. p. u. mk. nābhiyaṭa wama laye angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ samāpajjitvā . . pe . . paṭiloma . . hotu.

¹ So MS.

Mese ār. k. ākāsa dhātuwe a. p. u. n. wame anuloma-
yaṭa bælu tæñhi paṭilomayen udu tabanu.

And so with the other 4 Jhānas in reverse order [Chām].

Mehi anuloma paṭilomayen udu dhātu sampūrṇa koṭa
nimawā balana widhi kriyā data yutu. Tawa da mehi
patipāṭiyādi mettā brahma viharāṇayehi kiyana lada pra-
kārayen anuloma paṭilomayen kaṭa yutu.

Index to all these varieties follows [chaḥ and ja].

Catu brahma viharāṇayehi yedenta un wiṣiṇ p. kr. n. w.
w. p. mudutā brahma viharāṇayaṭa ārādhana koṭa ehi
patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-
vihāresu mudutā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . nibbāna
paccayo hotu.

Nisīdati . . . pe (7) . . . parikammaṃ. Ahaṃ mā vi-
gacchāmi, ahaṃ mā vigacchāmi.

Mese tikṣaṇa nāṇayen bhāwanā k. k. bhawāṅga sinda-
gana mano dwāraya āwarjjanā koṭa āpo dhātuwa upadi,
ehi u. p. mk. b. b. nābhiye karmasthāne tabanu.

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā anto-
gabbha catu - brahma - vihāresu mudutā - brahma - vihāraṃ
pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwa a. p. u. mk. b. b. nābhiye
tabanu.

Okāsa. Ahaṃ yācāmi . . . pe . . . -vihāraṃ.

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo
hotu.

Nisīdati . . . pe . . . parikammaṃ Ahaṃ mā vigacchāmi.

Mese tikṣaṇa nāṇa nuwanin bhāwanā kaḷa kalhi bh. s.
md. ā. k. āpo dhātuwa pahala we. Ehi u. p. mk. dasa
diga lokadhātūn keren pædun desaṭa meheyyā dasa da-
hasak sakwala keḷa lakṣayak sakwala anantā paryyanta
sakwala salakā bhāwanā kara ehi Meru matthake anu-
lomayen udu tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra-pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ vīsati [jā] . . . pe (69) . . . honti.

Laddha-sampattito mā vigacchantu. Laddha-yasato mā vigacchantu. Laddha-pasamsato mā vigacchantu. Laddha-sukhato mā vigacchantu. Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Sīsato nikkhamana-kāle yāva dasa-sahassa-cakkavālaṃ sabbe sattā mā vigacchantu, mā vigacchantu. Dasa-sahassa cakkavā lato yāva sata-sahassa-koṭi cakkavālaṃ, 'sabbe sattā mā viggacchantu' [ter]. Sata-sahassa-koṭi-cakkavā lato yāva anta-cakkavālaṃ¹ mā vigacchantu [ter].

Okāsa. Ahaṃ sitthaka . . . pe . . . -vihāra-dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . honti.

Laddha . . . pe . . . vigacchāmi.

Sīsato . . . pe . . . vigacchantu [ter].

Dasa-sahassa . . . pe . . . vigacchantu [ter].

Sata-sahassa . . . pe . . . vigacchantu [ter].

Okāsa. . . . pe . . . vihāra-tatijajjhānaṃ anuloma . . . pe . . . hotu.

Mese . . . b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi. Sīsato . . . pe . . . vigacchantu [ter].

Okāsa . . . vihāra catutthajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ vigacchantu.

Okāsa vihāra-pancamajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. [ji] balana² lada a. p. u. mk. nābhiyaṭa angalakin mattehi tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bh. k. k. ukkuṭikayen inda: —

Okāsa vihāresu mettā-brahmavihāra tatijajjhānaṃ paṭiloma . . . pe . . . hotu.

¹ So MS.

² MS. yen balana.

Ananta cakrawālayehi anulomayen met paturuwā tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . antoparikammaṃ, Ahaṃ sukhī homi [ter].

Puna paṭiloma-vasena āgamanakāle sattā sattā sattā. Ananta-cakkavāla-sampatta-kāle sukhī, sukhī, sukhī. Sata-sahassa-koṭi-cakkavāla-sampattakāle, Sukhī hontu [ter]. Anto sampattakāle, Ahaṃ sukhī homi [ter].

Mk. balana lada a. p. u. nābhīyaṭa dakuṇe angala pramāṇe paṭilomayaṭa tabā sitthapa-dīpaye angala pramāṇe dā salākaya gilihena turu ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka Mettā-brahma-vihāra-catutthajjhānam paṭiloma . . . pe . . . hota.

Meso ār. k. ananta cakrawālayehi met paturuwā tabana lada wāyodhātuwe a. p. u. mk. upadawā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ, Ahaṃ sukhī homi [ter].

Puna paṭilomā-vasena āgamana-kāle sattā sattā sattā . . . pe . . . anto sampatta-kāle Ahaṃ sukhī homi^{*}.

Ananta cakrawālayehi met paturuwā tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . anto parikammaṃ. Ahaṃ sukhī homi. Tāyo vāraṃ.

Puna paṭiloma-vasena . . . pe (80) . . . anto sampatta-kāle ahaṃ sukhī homi. Tayo vāraṃ.

Paṭilomayaṭa balana lada a. p. u. mk. nābhīyaṭa wama laye angala pramāṇe tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayaṃ ananta cakrawālayehi anulomayen met paturuwā tabana lada paṭhawī dhātuwe a. p. u. paṭilomayaṭa [Jī] krama kramayen pasu koṭa balā manā koṭa nābhiye tabā sitthaka dīpayehi a. p. dā. s. g. t. bhāwanā kaṭa yutu.

Pūrwwa diga loka dhātuwehi wasana sakala satwayā kerehi anuloma paṭilomayen met paturuwā bhāwanā karana widhi data yutu.

^{*} MS. Ahaṃ ṭa ananta (sic). The ṭa is probably the letter of hadayaṃ, a whole line (as just below) being last here omitted by mistake.

Pūrwwa digāṭa anaturu koṭa paścima digā loka dhātuwa ho dakuṇu digā loka dhātuwa ho uturu digā loka dhātuwa ho me satara digāṭa anaturu koṭa anudik aturen ginikona ho wayaba ho nairtthyāwa¹ ho isānā digā ho me aṭa digāṭa anaturu koṭa matthehi Meru Mandārādi parwatayan nāti bāwin ajatākāsayaṭa heṭṭhā bhāgayen esema deyak nāti bāwin wā poḷowa dakwā ho me kiyana lada dasa prakāra loka dhātuwala wasana sakala prāṇin kerehi maitrī paturuwā śama loka-dhātūn pūrwwa digā balana lada kramayen anuloma paṭiloma koṭa nimawā: —

Pūrwa kratyaya no waradawā wānda pudā: —

Okāsa. Ahaṃ patipatti patikaromi ki kēnaṭa:

Okāsa. Okāsa. Ahaṃ kāyavasivattam samāpajjitvā anto c. br. v. m. br. v. paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikkammaṃ: Ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Okāsa . . . dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu².

Okāsa . . . tatiyajjhānaṃ anuloma . . . pe . . . pātura hotu . . . Āpo dhātuwa.

Okāsa . . . catutthajjhānaṃ anuloma . . . pe . . . pātura hotu . . . Wāyo dhātuwa.

Okāsa . . . pañcamajjhānaṃ anuloma . . . pe . . . pātura hotu . . . Ākāsa dhātuwa.

. pañcamajjhānaṃ paṭiloma . . . Akāsa dhātuwa.

. [ju] catutthajjhānaṃ paṭiloma . . . Wāyo dhātuwa.

. tatiyajjhānaṃ paṭiloma . . . Āpo dhātuwa.

. . . dutiyajjhānaṃ paṭiloma . . . Tejo dhātuwa.

. . . paṭhamajjhānaṃ paṭiloma . . . Paṭhawī dhātuwa.

Mettā bhāvanā.

¹ So MS. ² No dhātuwa is given.

Catu brahma viharāṇaṃ kerehi mettā brahma viharāṇa-
yaṭa anaturu koṭa p. k. n. w. w. p. karuṇā brahma viha-
raṇayaṭa ārādhanaṃ kara dhamma saṇṇā balā anuloma paṭi-
loma karaṇu.

Okāsa. Ahaṃ . . . pe (4) . . patikaromi ki tænaṭa: —

¹Okāsa. Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā
antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāra
anuloma pe (7) dhamma-saṇṇā pātura hotu.

Nisīdati pe parikammaṃ: Ahaṃ pamuñ-
cāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi khīla pandan lakṣaṇa dhamma
saṇṇā balā næwata esema bhāwanā kara karuṇāwe tejo
dhātuwa nābhiya mæda eheyin paṭhawī dhātuwe a. p. u.
mk. b. b. nāsikāgrayen ganimin nābhiye karmasthāne
tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ samāpajjitvā pe
pātura hotu.

Mese ārādhanaṃ kalhi āpo dhātuwe a. p. u. mk. b. nābhi-
yaṭa mattehi angala pramāṇe tabanu.

Okāsa tatiyajjhānaṃ

Mese ārādhanaṃ kalhi wāyo dhātuwa nābhiyaṭa dakuṇe
angala pramāṇe tabanu.

Okāsa . . . catūthajjhānaṃ

Mese ārādhanaṃ kalhi ākāsa dhātuwa manākoṭa balā
nābhiyaṭa hetthā bhāgayen angala pramāṇe tabanu.

Okāsa pañcamajjhānaṃ

Meso ārādhanaṃ kalhi ema ākāsa dhātuwa nābhiyaṭa
wame angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānaṃ . . . paṭiloma . . . pātura
hotu.

Mese ārādhanaṃ kalhi ākāsa dhātuwa nābhiyaṭa wame
anulomayaṭa bælu tænhī paṭilomeṭa tabanu.

Okāsa . . . catutthujjhānaṃ paṭiloma [jū] . . .
hotu.

Wāyo dhātuwa nābhiyaṭa hetthā bhāgayen anulomayaṭa
bælu tænhī paṭilomayaṭa tabanu.

¹ Comp. 153.

Okāsa . . . tatiyajjhānaṃ . . . paṭiloma . . .
Āpo dhātuwa nābhiyaṭa dakuṇe tabanu.
Okāsa . . . dutiyajjhānaṃ . . . paṭiloma . . .
Paṭhawī dhātuwa nābhiyaṭa matte tabanu.
Okāsa . . . paṭhamajjhānaṃ . . . paṭiloma . . .
Karunāwe tejo dhātuwa nābhiye paṭhamajjhāneṭa tabanu.

Mese anuloma paṭilomayen karunāwe dhyāna sampūrṇa
wū kalhi pūrwa kratyaya no waradawā wænda pudā: —

Okāsa ahaṃ . . . patikaromi ki tænaṭa: —

Okāsa okāsa. Ahaṃ paṭipātiyā pavisitvā antogabbha
catu-brahma-vihāresu karuṇā-brahma-vihāra-paṭhamajjhā-
naṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ: Ahaṃ pamuñcami,
ahaṃ pamuñcāmi.

. . . Tejo dhātuwa . . .

Okāsa . . . dutiyajjhānaṃ anuloma . . .

. . . Paṭhawī dhātuwa . . .

Okāsa . . . tatiyajjhānaṃ anuloma . . .

. . . Āpo dhātuwa . . .

Okāsa . . . catutthajjhānaṃ anuloma . . .

Wāyo dhātuwa.

Okāsa . . . pañcamajjhānaṃ anuloma . . .

Ākāsa dhātuwa.

Okāsa . . . dutiyajjhānaṃ anuloma . . .

Paṭhawī dhātuwa.

Okāsa . . . paṭhamajjhānaṃ anuloma . . .

Tejo dhātuwa.

Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .

Tejo dhātuwa.

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .

Paṭhawī dhātuwa.

Okāsa [jr] . . . pañcamajjhānaṃ paṭiloma . . .

Ākāsa dhātuwa.

Okāsa . . . catutthajjhānaṃ paṭiloma . . .

Wāyo dhātuwa.

Okāsa . . . tatiyajjhānaṃ paṭiloma . . .

Āpo dhātuwa.

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .

Paṭhawī dhātuwa.

Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .

Tejo dhātuwa.

Paṭipāṭiyā.

Pūrwā kratyayā no waradawā wænda pudā: —

Okāsa. Ahaṃ patikaromi kī tænaṭa: —

Okāsa. Ahaṃ cha-saddaggahanam samāpajjitvā antog.

c. br. v. k. br. v. paṭhamajjhānaṃ anuloma . . . pe . . .
pātura hotu.

Nisīdati . . . pe (83) . . .

Tejo dhātuwa.

[Then the second okāsa paragraph p. 84 (without the
nisīdati paragraph) repeated as follows: —]

dutiyajjhānaṃ an. Paṭhawī

paṭhamajjhānaṃ an. Tejo

dutiyajjhānaṃ an. Paṭhawī

tatiyajjhānaṃ an. Āpo

paṭhamajjhānaṃ an. Tejo

pañcāmajjhānaṃ an. Tejo

paṭhamajjhānaṃ an. Tejo

catutthajjhānaṃ an. Wāyo

pañcamajjhānaṃ [jī] an. Ākāsa

paṭhamajjhānaṃ an. Tejo

paṭhamajjhānaṃ paṭiloma . . . [Dhātū omitted]

pañcamajjhānaṃ paṭiloma . . . [Dhātu omitted]

catutthajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

catutthajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

tatiyajjhānaṃ paṭiloma . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . [Dhātu omitted]
paṭhamajjhānaṃ paṭiloma .. [Dhātu omitted]

Chasaddaggahanam.

Pūrwā kratiyayā no waradawā wenda pudā: —

Okasa. Ahaṃ patikaromi ki tænaṭa:

Okāsa [Jl]. Ahaṃ vidatthiṃ samāpajjitvā antogabbha
c. br. v. k. br. v. dutiyajjhānaṃ tatiyajjhānaṃ pañcamajjhā-
naṃ anuloma pe pātura hotu.

Nisīdati pe parikammaṃ: Ahaṃ pamuñ-
cāmi, ahaṃ pamuñcāmi.

[Then the second Okāsa paragraph repeated with: —]

. . . Paṭhamajjhānaṃ catutthajjhānaṃ anuloma . . .

. . . Catutthajjhānaṃ paṭhamajjhānaṃ paṭiloma . . .

. . . Pañcamajjhānaṃ tatiyajjhānaṃ dutiyajjhānaṃ pa-
ṭiloma . . .

Vidatthiṃ.

Meyin mattehi dhātu samūhaṃ yanādi dhamma tiraṭṭhi-
tikaṃ dakwā mettā brahma viharāṇaye kiyana lada prakā-
rayen anuloma paṭiloma kaṭa yutu. Mudutāwe āpo dhā-
tuwa paṭhamajjhāneṭa balanu, dutiyaṃ pathawī dhātuwa,
tatiyaṃ tejo dhātuwa, catutthaṃ wāyo dhātuwa, pañcamam
ākāsa dhātuwa.

Catu-nayaṃ.

Mudutāwe āpo dhātuwa , . . pañcamam ākāsa dhātuwa.

Pañca-nayaṃ.

[Same sentence for each of the three following].

Hadayaṃ. [Jl].

Samādhi.

Dhammatirattṭhitikam.

Catu brahma viharāṇaya kerehi yedentawun wisin p. k. no. w. w. p. karuṇā brahma viharāṇayaṭa ārāḍhanā kara pratipatti puṇṇa kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāraṃ.

Nava-lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisīdati . . . pe (5) . . . parikammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese tikṣaṇayen¹ menehi koṭa bhāwanā kala kalhi bhawāṅaya sindagana manodwāraya āwarjjanā koṭa tejodhātuwa pahala we. Ehi upacāra parikamma manā koṭa nābhiye karmasthāne tabā sitthaka dīpayehi dāṅgala pramāṇe dā salākaya gilihena turu bhāwanā kala kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu brahma-vihāresu karuṇā-brahma-vihāraṃ paṭhamajjhānaṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. nābhiye karmasthāne tabā s. dīpayehi a. pr. dā. s. g. t. bh. k. k. esema inda, hadayamaṭa mema dhātuwa manākoṭa nābhiye karmasthāne tabā s. d. angala pr. dā salākaya g. t. bh. k. k. samādhayaṭa mema tejodhātuwa manā koṭa mesema tabā s. d. angala p. dā, s. g. t. bh. kaṭa yutu.

[Je] Akāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . honti. Sabbe sattā laddha-sampattito mā vigacchantu, laddha-yasato mā vigacchantu, laddha-pasāmsato mā vigacchantu, laddha-sukhato mā vigacchantu, ahaṃ mā vigacchāmi [ter]. Sisato nikkhamana-kāle yāva dasa-sahassa-cakkavālaṃ sabbe sattā

¹ So MS.

mā vigacchantu. Dasa-sahassa-cakkavāḷato yāva sata-sahassa koṭi-cakkavāḷaṃ sabbe sattā mā vigacchantu. Sata-sahassa-koṭi cakkavāḷato yāva ananta cakkavāḷaṃ mā vigacchantu mā vigacchantu.

Hadayaṃ samādhi dwayaṭa mudutāwaṭa balana lada āpo dhātuwe a. p. u. sirasa paṭaṇ anta¹ cakrawāḷaya salakā bhāwanā karanu. Paṭilomayata balana krama naṃ: — Anulomayata seyin āpo dhātuwe upacāra parikarmma manā koṭa balanu.

Okāsa. Ahaṃ sitthaka . . . pe (86) . . . antogabbha catu brahma-vihāresu mudutā brahma-vihāraṃ paṭhamajjhānaṃ . . . paṭiloma

Mese āradhanā kalhi āpo dhātuwe a. p. u. mk. b. b. Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi [ter].

Puna paṭiloma . . . pe (74) dasa sahassa . . . pe (74) [with «sabbe sattā mā vigacchantu» for «pamuñcantu»] . . . sīsato yāva nābhīṃ, ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Okāsa. Ahaṃ . . . dutiyajjhānaṃ . . . paṭiloma . . .

Mese . . . paṭhawī dhātuwe a. p. u. mk. b. b.

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi [ter].

Puna paṭiloma

[as on p. 74, with «mā vigacchantu»].

Okāsa . . . tatiyajjhānaṃ . . . paṭiloma . . .

Mese . . . tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . .

[as on p. 74, with «mā vigacchantu»].

Okāsa . . . catutthājjānaṃ . . . paṭiloma . . .

Mese ār. k. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ

[as on p. 74 &c]

Okāsa . . . pañcamajjhānaṃ . . . paṭiloma . . .

Mese . . . āpo dhātuwe . . .

Hadayaṃ samādhi dwayaṭa mema āpo dhātuwe karmma-sthāne manā koṭa tabā bhāwanā kaṭa yutu. Pūrwa digāṭa anaturu koṭa paścima digā dakuṇu digā dakuṇu digā¹

¹ So MS.

ginikona wayamba nairtyāwa isānaya mattehi Meru Maṇ-
ḍarādi parwatayan nēti bāwin ajatākāsayaṭa da heṭṭhā
bhāgayen esema deyak nēti heyin wā poḷowaṭa da [jai]
yana me kī dasa prakāra loka dhātūn pūrwa dik-hi kiyaṇa
lada prakārayen anuloma paṭiloma kota nimawā: —

Pūrwa k. no w. w. pudā: —

Okāsa. Ahaṃ patikaromi kī tēnaṭa: —

Okāsa. Ahaṃ kāya-vasi-vattaṃ samāpajjitvā antogabbha
catu-brahma-vihāresu mudutā brahma-vihāraṃ pathamajj-
hānaṃ paṭiloma¹ Nisidati parikammaṃ:
Ahaṃ mā vigacchāmi (*bis*).

(*Second Okāsa paragraph with*)

. . . . dutiyajjhānaṃ anuloma
. . . . tatiyajjhānaṃ anuloma
. . . . catutthajjhānaṃ anuloma
. . . . pañcamajjhānaṃ anuloma
. . . . pañcamajjhānaṃ paṭiloma
. . . . catutthajjhānaṃ paṭiloma
. . . . tatiyajjhānaṃ paṭiloma
. . . . dutiyajjhānaṃ paṭiloma
. . . . paṭhamajjhānaṃ paṭiloma

Mudutā-bhavanā.

Catu brahma viharāṇayehi yedentawun wisin mudutā
brahmaviharāṇayaṭa anaturu koṭa pūrwa k. no w. w. pudā
upekkhā brahma viharāṇayaṭa āradhanā koṭā dhamma
saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ patikaromi kī tēnaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha
c. b. v. upekkhā b. v. anuloma

Nisidati parikammaṃ dhammassa² kho homi
dhammassa kho homi.

Mese bhāwanā kara khīla pandan lakṣaṇa dhamma saññā
balā paṭhawī dhātuwe a. p. u. mk. nābhiye karmasthāne
tabanu.

¹ *So MS. (read anuloma).* ² *MS. dhamma.*

Okāsa dutiyajjhānam

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa tatiyajjhānam

Mese āpo dhātuwe nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa catutthajjhānam

Mese ākāsa dhātuwe nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa pañcamajjhānam [Jo]

Mese ākāsa dhātuwe nābhiyaṭa wamen angala pramāṇe tabanu.

Okāsa pañcamajjhānam paṭiloma

Mese ākāsa dhātuwe

Okāsa catutthajjhānam paṭiloma

Mese āpo dhātuwe nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa tatiyajjhānam paṭiloma

Mese tejo dhātuwe nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa dutiyajjhānam paṭiloma

Mese paṭhawī dhātuwe nābhiyaṭa matte anulomayaṭa kī tənhi paṭilomayen udu tabanu.

Okāsa paṭhamajjhānam paṭiloma

Mese wāyo dhātuwe nābhiye karmasthāne tabanu.

Upekkhāwehi dhātu sampūrṇa koṭa balana læda widhi kriyā data yutteyi. Tawa da mehi paṭipāṭiyādi mettā brahma viharāṇeyehi kiyana lada prakāra anuloma paṭiloma kaṭa yutu.

Pañca-nayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyam paṭhawī dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

Hadayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyam tejo¹ dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

¹ So MS. ?paṭhawī.

Samādhi (*same as* pañca-nayaṃ).

Samādhi (*repeated*) [Jau].

Catu brahma viharāṇayehi yedentawun wisin pūrwa k.
no w. w. pudā upekkhāwaṭa ārāḍhanā koṭa ehi pratipatti
pujā kaṭa yutu.

Okāsa. Ahaṃ patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittaṃ
upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha catu
brahma-vihāresu upekkhā-brahma-vihāraṃ.

Nava lokuttarā dhamma pe nibbāna pac-
cayo hotu.

Nisīdati pe dhammassa kho homi dham-
massa kho homi.

Mese bhāvanā kalhi bhāwāṅga sindagana mano dwārāya
āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi upacrāa
parikarma manā koṭa nābhiye tabanu.

Okāsa. Ahaṃ sitthaka-danda-dīpaṃ samāpajjitvā anto-
gabbha-catu-brahma-vihāresu upekkhā-brahma-vihāra-pa-
ṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwe a. p. u. mk. b. b.
nābhiye tabanu. Hadaya samādhi dwayaṭa upekkhāwaṭa
pahala wū wāyo dhātuwe a. p. u. mk. nābhiye karmasthāne
tabanu. Paṭilomayaṭa balana krama nam anulomayaṭa
seyin wāyo dhātuwe u. p. mk. nābhiye tabanu.

Okāsa paṭhamajjhānaṃ paṭiloma

Mese a. p. u. mk. anulomayaṭa kī tæñhi patilo-
mayen udu tabanu. Hadaya samādhi dwayaṭa mema wāyo
dhatuwe anulomayaṭa kī tæñhi manā kota tabanu.

Catu brahma v. y. w. p. k. no w. w. p. u. ār. koṭa dasa
diga lokadhātuwa balā pratipatti pujā kaṭa yutu.

Okāsa. Ahaṃ pe patikaromi.

Ahaṃ yācāmi pe (89) dhammassa kho homi.

Mese . . (90) . . wāyo dh. p. we. Ehi u. p. mk. yaṭa ki-
yana lada kramayen pūrwa diga loka dhātuwa balimin:

Okāsa. Ahaṃ sitthaka paṭhamajjhānaṃ anu-
loma pe hotu.

Mese ār. k. wayo dhātuwe a. p. u. mk. b. balā: — Ekissā disāyaṃ . . . pe (69, 70) . . . ananta-cakkavāla-sampatta-kāle¹ dhammassa² kho hontu (*ter*).

Okāsa. Ahaṃ sitthaka . . . dutiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ārādhanā kalhi paṭhawī dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . dhammassa kho hontu.

. . . tatiyajjhānaṃ . . . tejodhātuwe . . . ekissā . . .

. . . Catutthajjhānaṃ . . . āpodhātuwe . . . ekissā . . .

. . . Pañcamajjhānaṃ . . . ākāsadhātuwe . . . ekissā . . .

[Jām] Hadaya samādhi dwayaṭa upekkhāwaṭa pahala wū wāyo dhātuwe a. p. u. mk. b. b. bhāwanā karanu.

Mehi anulomayaṭa anaturu hoṭa paṭilomayaṭa balana krama nam anulomayaṭa seyin wāyo dhātuwe u. p. mk. paṭilomayen udu nābhiye tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . paṭhamajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanā kalhi wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe (74) . . . sisato yāva nābhiṃ: Ahaṃ kammassu kho homi, kammassa kho homi.

Okāsa . . . dutiya . . . paṭhawī . . . ekissā.

Okāsa . . . tatiya . . . tejo . . . ekissā.

Okāsa . . . catuttha . . . āpo . . . ekissā.

Okāsa . . . pañcama . . . ākāsa . . . ekissā.

Hadaya samādhi dwayaṭa wāyo dhātuwe a. p. u. mk. balā nābhiye karmasthāne tabanu.

Pūrwa diga loka dhātuwa anuloma paṭilomayen balana widhi kriyā kiyaṇa ladāyī data yutuyi.

Pūrwa digaṭa anaturu koṭa paścima diga dakuṇu diga uturu diga ginikona wayamba nairtyāwa isānaya mattehi Meru Mandārādi parwatayan nēti bāwin ajaṭākāsayāṭa da heṭṭhā bhāgayen esema deyak [Jah] nēti bāwin poḷowa

¹ MS. cakkavālaṃ. ² So MS.

dakwā da yana me kī loka dhātūn pūrwa diga kiyana
lada prakārayen upekkhāwe pratipatti pūjā koṭa nimawā: —

P. kr. no. w. w. p.: —

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi: —

kī tænata: —

Okāsa. Ahaṃ kāyavasī vattaṃ samāpajjitvā antogabbha
catu-brahma-vihāresu upekkhā-brahma-vihārā-paṭhamajjhā-
naṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ khammassa kho
homi (*bis*).

Okāsa . . . dutiyajjhānaṃ anuloma . . .

Okāsa . . . tatiyajjhānaṃ anuloma . . .

Okāsa . . . catutthajjhānaṃ anuloma . . .

Okāsa . . . pañcamajjhānaṃ anuloma . . .

Okāsa . . . pañcamajjhānaṃ paṭiloma . . .

Okāsa . . . catutthajjhānaṃ paṭiloma . . .

Okāsa . . . tatiyajjhānaṃ paṭiloma . . .

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .

Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .

Upekkhā bhāvanā.

Catu brahma viharāṇaṇaṃ anaturu koṭa dasa widhi wū
ñāṇayen kerehi pūrwa kratyaya no waradawā wænda pudā
samatha¹ darṣaṇa ñāṇaṇa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittaṃ
upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-dasasu
ñāṇesu samatha¹-dassana-ñāṇaṃ².

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ
anattaṃ anuccaṃ dukkhaṃ anattaṃ.

Mese tiṅsaṇa ñāṇayen niwan aramuṇu kota bhāvanā
kaḷa kalhi bhawāṅgaya sindagana mano dwāraya āwarjjanā
koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. bālā
hradaye tabā næwata nābhiya tabanu. Itā ikbiti wa pa-

¹ MS. samata *always*.

² MS. darṣana-ñāṇaṃ.

ṭhawī kasinayehi kiyana lada prakārayen anuloma paṭi-
loma koṭa nimawā: —

Samatha-darśana-ñāṇaṃ¹.

Udaya wyaya ñāṇa nam me nāmarūpayāge utpattiyāṭa
pūrwa bhāgayehi ek tēnaka rāsi bhūtawa² siṭimakut nēta,
pahala wannahuge rāsiyāṭa [Ñi] siṭa ena gamanakut nēta,
nēsennahuge disānudisāwakāṭa yāmakut nēta nēsunu kalhi
ek tēnaka rēswa siṭimakut nēta, wiṇā gāyanā karaṇa kalhi
pahala wu śabdaya palamu tēnaka rēswa siṭiyet noweyi
tēnaka siṭa awut pahala wūyet nowe niruddhawa anik
tēnakāṭa giyet nowe wēli se wī da wiṇāya upawiṇāya
puruṣayāge tad anurūpawū wēyāmaya yana me ki kārā-
ṇayen pera nētiwa æti wūye da atiwa nēti wūye da, e
paridden siyalu rūpārūpa dharmmayo nētiwa ætiwannāha
ætiwa nētiwannāhuyayi yanādin pawatnā ñāṇayayi. Me
bandu ādinawa daknā yogīhu wisin p. kr. no. w. w. p.
udaya wyaya darśana ñāṇayāṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi. Ahaṃ yācāmi
uggaha-nimittāñ ca paṭibhāga-nimittam upacāra-vidhiṃ
appanā-samādhī-vidhiṃ antogabbha dasasu ñāṇesu udaya-
vyaya-dassana-ñāṇaṃ.

Nava lokuttara-dhamma . . . pe . . . nibbāna-paccayo
hotu.

Nisidati . . . pe . . . parikammam aniccaṃ dukkham
anattam³.

Mese niwan aramuṇu koṭa bhāwanā kala kalhi tejo dhā-
tuwa pahala we. Ehi . . . tabanu. Itā . . . (92) . . . nimawā.

Udaya-vyaya-dassana-ñāṇaṃ.

Bhāṅānudarśana ñāṇaya⁴ nam yam se æs æti puruṣayek
gan teraka ho pokunu teraka sitiye maha poda æti wæsi
wasinā kalhi diya piṭa mahat mahati diya bubulu nægi
nægi sighrawa bindena, desedakī da e paridden siyalu
sanskāra dharmmayo bindeti bindetiyi daknā wu ñāṇayayi.

¹ See appendix.

² So MS.

³ MS. anattā.

⁴ Compare J. P. T. S. 1893. 151.

P. k. no. w. w. p. bhangānudarṣana nāṇayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . dasasu nāṇesu bhangānudassana-nāṇaṃ. Nava hotu.

Nisīdati . . . analtam.

Mese nirwānābhimukhawa bhāwanā kaḷa kalhi bhawān-gaya s. m. d. ā. k. āpo dhātuwa pahala we. Ehi . . . tabanu. Īṭa nimawā.

Bhangānudassana-nāṇaṃ.

Bhayatupaṭṭhāna nāṇaya nam siyalu saṃskāra dharma-yan bhangānupassanā wasayen bhāwanā karannāwu yogā-wacarayāhaṭa siyalu bhava yoni sthiti satwā wāsangata wū saṃskāra dharmayo śapa se jiwati wanu kāmāti bhī-ruka puruṣayak-haṭa simha vyāghra yakṣa rākṣasāsirbbi-śādi¹ men wamaheda da e bandu nāṇayayi.

Pūrwā kratyaya no waradawā wanda pudā bhawatu-paṭṭhāna nāṇayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ pe patikaromi.

Ahaṃ yācāmi . . . nāṇesu bhayatupaṭṭhāna-dassana-nā-ṇaṃ. Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattam.

Mese nirwaṇayahi sita elamba siṭu bhāwanā kaḷa kalhi bhawānga s. m. d. āw. koṭa wāyo dhātuwe a. p. u. mk. hra-daye tabā nēwata nābhiye tabanu. Īṭa nimawā: —

Bhayatupaṭṭhāna-dassana-nāṇaṃ.

Ādinawa darṣana nāṇaya nam mese bhayatupaṭṭhāna nāṇaya āsewanaya karannāwū purudu karannāwū yogāwa-carayahāṭa ramaniyyākārayen piṭṭiyāwū simha vyāghrādi caṇḍa satwā diṭṭhi nawa gahanayak men da rākṣasa pari-grahita pus karanniyak men da kuḍu gat at æti śatru bhayan men da wisa miśra bhojanayan men da gini gat

¹ So MS. for āśiṃśādi with inserted r.

geyak men da siyalu saṃskāra dharmayan upadrākārayen
wætahennāwū nāṇayayi.

Pūrwa k. no w. w. pudā ādinawa darṣaṇa nāṇayaṭa
ārādhanā karanu. [Ñi]

Okāsa. Ahaṃ pe patikaromi.

Ahaṃ yācāmi nāṇesu ādinavānūdassana-nāṇaṃ¹.

Nava . . . pe hotu.

Nisidati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tīkṣaṇā nāṇayen nirwāṇa guṇa salakā bhāwanā
kaḷa kalhi bhawāṅga s. m. d. āw. k. ākāsadhātuwa pahala
we. Ehi a. p. u. mk. hradaye tabā nābhiye tabanu.
Īṭa ikbitiwa . . . nimawā: —

Ādinavānūdassana-nāṇaṃ.

Nirbbidhānudarṣana² nāṇaya nam yam se Citra-kūṭa
parwata prāntayehi æti wāsaya karañāwū swarṇa rājahaṇ-
sayek apa citrawū caṇḍāla gāma dwārayehi gawarawaleka
æli wāsaya no kare da, e paridden siyalu saṃskāra dham-
mayehi nerbbidhākārayen² pawatnāwu nāṇayayi.

Pūrwa kr. n. w. w. p. nerbbidhānudarṣaṇa nāṇayaṭa
ārādhanu karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (92) . . . nāṇesu nibbidānu-
passanā-nāṇaṃ³.

Nava . . . hotu.

Nisidati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇa abhimukhawa bhāwanā kaḷa kalhi paṭhawī
dhātuwa pahala we. Ehi a. p. u. hradaye tabā nāwata
nābhiye tabanu. Īṭa . . . nimawā.

Nibbidānūdassana-nāṇaṃ.

Muccitukamyatā⁴ nāṇaya nam dælehi bændunu massa-
yaku men da sarpa mukhayaka pæmini maṇḍuwaku men

¹ *MS.* ādinavānupassanā darṣana nāṇaya nam.

² *So MS.* ³ *MS.* nimittānupassanā darṣana nāṇaṃ.

⁴ Muñcitu-kammaṇā.

da mædiriye kaļu pakšiyaku men da garuḍa mukhayakata
pæmini nāga rājayaku men da Rāhu mukha gata candrayā
men da siyalu saṃskāra dharmmayan keren midenu kæmæti
wa pawatnā nāṇayayi.

P. kr. n. w. w. p. muccitukamyatā nāṇayaṭa āradhanā
karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi...pe(92)...nāṇesu muccitu-kamyata-nāṇaṃ¹.

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tikṣaṇa nāṇayen bhāwanā kaḷa kalhi bhawāṅgaya
s. m. d. ā. k. tejodhātuwa pahala we. Ehi a. p. u. mk.
hradaḃe tabanu. Īṭa . . . pe . . . nimawā: —

Muccitu-kamyatā-dassana-nāṇaṃ².

P. k. n. w. w. p. paṭisaṅkhānupassanā nāṇayaṭa āradhanā
karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . nāṇesu paṭisaṅkhānupassanā
nāṇaṃ. Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tikṣaṇa nāṇayen bhāwanā kaḷa kalhi bhawāṅgaya
s. m. d. ā. k. āpo dhātuwa-pahala we. Ehi . . . pe . . .
tabanu. Īṭa . . . pe . . . nimawā.

Paṭisaṅkhānupassanā-nāṇaṃ. [Ñu]

The same for

Sanḅhārupekkhānupassanā-nāṇaṃ.

P. kr. n. w. w. p.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha anuloma anu-
passanā nāṇaṃ.

¹ MS. muñcitakāmāyathānapassanā darṣaṇa nāṇaṃ.

² MS. Muccitu kāmata darṣaṇa nāṇaṃ.

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikkammaṃ . . . anattaṃ.

Mese nirwāṇa guṇaya salakā bhāwanā kaḷa kalhi ākāsa
dhātuwa pahala we. Ehi . . . pe . . . tabanu. Itā . . . pe
. . . nimawā.

Anuloma anupassanā-ñāṇaṃ.

P. kr. n. w. w. p. dasa ñāṇayaṭṭa ekawaṭṭa ārādhana
karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi, ki tēnaṭṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha
dasa ñāṇesu

samatha-dassana-ñāṇaṃ,

udaya-vyaya-dassana-ñāṇaṃ,

bhaṅgānudassana-ñāṇaṃ,

bhayatupatthāna-dassana-ñāṇaṃ,

ādinavānupassanā-dassana-ñāṇaṃ,

nibbidānupassanā¹-dassana-ñāṇaṃ,

muccitu-kamyatānupassanā²-dassana-ñāṇaṃ,

paṭisaṅkhānupassanā-dassana-ñāṇaṃ,

saṅkhārupekkhānupassanā-dassana-ñāṇaṃ,

anuloma-anupassanā-dassana-ñāṇaṃ

anuloma . . . pe (7) . . . dhammasaṁñā pātura hotu.

Nisīdati . . . pe . . . parikkammaṃ . . . anattaṃ.

Mese bhāwanā kaḷa kalhi dasa ñāṇayehi sama a. p. u.
piliwelīn manā koṭa bala balā nābhiye tabanu. Dhyāna-
wala a. p. u. mk. esema tēbiya yutuyi.

Yam se matṣya grahaṇa pinisa diyāṭa baṭa puruṣayek
matṣyaka yana saṁñāyen kṛṣṇa sarpayāge grīwaya tara
koṭa alwā gena mahat-matṣyayaku ladimiyi satutūwa diyen
osawā balā so wēti tuna dāka bhita wa dosa dāka kaḷa
kiri gēlawi yānu kāmētiwa haranāṭa upāya karanūye,
waḷadhiya aga paṭan ata welā gat darāṇa mudā ata
osawā wāladhiya gena de tun wiṭeka is awāṭa karakawā
durwala koṭa piyā duṣṭa sarpayayi dura damā yuhuwa

¹ nimittā^o ² muñcitu kāmāyathānupassanā.

goḍa nængi mahat wisa ghora sarpa mukhayakin gælawi
giyemiya ā pasu balamin siṭi da, e paridden mehi yogāva-
carayā paḷamuwen ātma bhāwaya læbha satutuṃwū kālaya
diya yata di sarpayā alwā masaku alwā ganimiya satutuṃwū
wāk men anityaya dukkhaya anātmayaya trilakṣaṇaya duṭu
wāk men saṃskāra dharmayehi bhaya ṇāṇaya pahalawīma
sarpayā dæka bhaya gat kālaya men ādinawānudaṛṣaṇaya
sarpayāgen wana upadrawa duṭu wāk men nirweda-ṇāṇaya
sarpayā kerehi kala kirunāk men bhawayen¹ midenu
kæmæti muccitu kāmyatā ṇāṇaya sarpayā keren midenu
kæmæti ū wāk men paṭisaṃkhānupassanā ṇāṇaya e puru-
ṣayā sarpa mukhayen midimata upāya kalak meni.

Samkhārupekṣa ṇāṇaya nam — yam se ginnatā² [Ñū].
[Ñr] kukulu piyāṭiyen ā passaṭa kærakæ wena misa
gini dasāwaṭat no ye da — e paridden siyalu saṃskāra dhar-
mayan kerehi æli madhyāstākārayen¹ pawatnāwū ṇāṇa-
yaya.

Satyānuloma ṇāṇaya nam yam se dharmmiṣṭawū rajek
adhikaraṇa sthānayehi unne adhikaraṇa nāyakayan aṭa
deneku kala yukti winiścaya asā chandādiyen agatīyaṭa no
gos mædahatwa adhikaraṇa nāyakayan da pūrwa rāja
dharmayaṭa anukūlawū winiścaya kala niyāyen hapatāyi
abhimata we da — e paridden ma yathokta wū udaya
wyayādi aṣṭa darṣaṇa ṇāṇayaṇṭa da sat tis bhodhi pākṣika
dharmayaṇṭa da anukūla wa pawatnā ṇāṇayaya.

Mehi kiyana lada widarṣaṇa ṇāṇayaṇṭa anaturu koṭa
nawa lokuttara dharmayan kerehi pūrwa kratyaya no
waradawā wænda pudā sotapatti margayaṭa āradhanā
karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam
upacāra-vidhiṃ appanāsamādhi-vidhiṃ antogabbha cutusu
maggesu sotāpatti-maggam.

¹ So MS.

² In the MS. a section which belongs below p. 99 is here
inserted by mistake. I give it in its right place.

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattaṃ.

Mese tikṣaṇa nāṇayen nirwāṇa guṇaya salakā bhawanā kala kalhi bhawāṅgaya s. m. d. āw. k. paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. uḍu talle ransiwiya mæda tabanu.

Pūrwā k. no. w. w. puda: —

Okāsa. Ahaṃ . . . pe . . . patikaromi

kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catusu maggesu sotāpatti-maggaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . anattaṃ.

. dutiya tatiya catuttha pañcama anuloma

Okāsa. Ahaṃ pañcama . . . catuttha . . . tatiya . . . dutiya . . . paṭhamajjhānaṃ . . . paṭiloma

The same, from pūrwa kratyaya p. 98 line 27 to p. 99 line 18 for sakadāgāmi-magga; but reading.

. tejo dhātuwa pahala wē. Ehi a. p. u. mk. yaṭi talle ransiwiya mæda tabanu.

The same for anāgāmi-maggā with

. āpo dhātuwa pahala wē. Ehi a. p. u. mk. hrādaye ransiwiya mædu tabanu *and also adding the five dhātuwas respectively after the five jhānas taken reversely.*

¹Pūrwā kratyaya no waradawā wænda pudā arhat-margayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ pe patikaromi.

Ahaṃ yācāmi antogabbha catusu maggesu arahatta-maggaṃ.

Nava l. dh pe nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattaṃ (*bis*).

¹ *The following, with the last clause of the preceding section, is the portion referred to in the note above (on p. 98), as having been misplaced.*

Mese nirvāṇayehi sita elba siṭuwā bhāwanā kala kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. nābhiye ransiwiya mæda tabanu.

P. k. no. w. w. pudā.

Okāsa. Aham . . . pe . . . patikaromi
ki tænaṭa.

Okāsa. Aham paṭhamajjhānaṃ samāpajjitvā antogabbha catusu maggesu arahanta-maggaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati

Paṭhawī dhātuwa

. . . dutiya . . . anuloma . . . tejo dhātuwa
. . . tatiya . . . anuloma . . . āpo dhātuwa
. . . catuttha . . . anuloma . . . wāyo dhātuwa
. . . pañcama . . . anuloma . . . ākāsa dhātuwa
. . . pañcama . . . paṭiloma . . . ākāsa dhātuwa
. . . catuttha . . . paṭiloma . . . wāyo dhātuwa.

[*Hiatus in the MS.*]

. . . tatiya . . . paṭiloma . . . apo dhātuwa
. . . dutiya . . . paṭiloma . . . tejo dhātuwa
. . . paṭhama . . . paṭiloma . . . paṭhawī dhātuwa.

The same for sotāpatti-phala reading.

Mese tiṭṭhāṇa prajñāwen nirwāṇa sita elba siṭuwā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa bhāwanā kala kalhi bhawāṅgaya s. m. dw. āw. koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. telwala mæda ransiwiye tabanu.

The same for sakadāgāmi-phala reading:

Mese niwan aramuṇu koṭa bhāwanā kala kalhi tejo dhātuwa pahala we. Ehi a. p. u. mk. dakuṇu wale ransiya mæda tabanu.

The same for anāgāmi-phala reading:

Mese tiṭṭhāṇa prajñāwen¹ nirwāṇa śāpaya salakā bhā-

¹ *MS.* prajñāṇayen.

wanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. balā bāma ature ransiya mæda tabanu.

The same for arahatta-phala reading:

Mese tikṣana nāṇayen nirwāṇa rasaya salakā bhāwanā kaḷa kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā nāsature tabanu.

The same for nibbānaṃ reading:

Mese tikṣaṇayen bhāwanā kaḷa kalhi ākāsa dhātuwa pahala we. Ehi a. p. u. mk. balā nāsā de puṭa mæda tabanu.

The same for catusu maggesu paṭhamam reading:

Mese bhāwanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. wasaṭa kaṭuwe ransiwiya mæda tabanu.

The same for catusu maggesu dutiyam reading:

Mese bhāwanā kaḷa kalhi tejo dhātuwa pahala we. Ehi a. p. w. mk. balā nābhiye ransiwiya mæda tabanu.

The same for catusu maggesu tatiyam reading:

Mese bhāwanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. hradaye ransiwiya mæda tabanu.

The same for catusu maggesu catuttham reading:

Mese bhāwanā kaḷa kalhi bhawāṅgaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā diwa wara ransiwiya mæda tabanu.

Pūrwa kratyaya no waradawā wænda pudā nawa lokutara saddharmayaṭa ekawaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

ki tænata.

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catu maggesu sotāpatti-maggam sakadāgāmi-maggam anāgāminimaggam arahatta-maggam sotāpatti-phalaṃ sakadā-

gāmi-phalaṃ anāgāmi-phalaṃ arahatta-phalaṃ nibbānaṃ
paṭhamam duttiyaṃ tatiyaṃ catuttham anuloma ... pe ...
pātura hotu.

Nisīdati &c.

Mese nirwāṇa śapayehi ma sita elba siṭuwā ema nima-
wam ma ema aramuṇa karamin sihiya abhimukha koṭa
bhāwanā karannāhaṭa nawa lowuturā dharmayaṇṭa bālu
śama appanā parikarmma upacāra mk. bala balā nāsikā-
grayen ganimin yaṭa kiyana lada e e isthānawalahi ma
tabā dhyānawalahi appanā parikarmma upacāra anuloma-
yaṭa tabana lada kramayen tēbiya yutu.

Samatha wipassanā wasayen kiyana lada widhi kriyā
saṃkṣepayakin data yutteyi.

Imaṃ likhita-puñṇena Metteyyaṃ upasaṃkami
Paṭiṭṭhapetvā saraṇe suppaṭiṭṭhāmi sāsane.

Lowuturā Budu wemawā. Sarwārtha-siddhir astu.
S'riyam bhavatu. Āroyyam astu.

Śrī suddha Buddha warṣayen de dās sāra siya sa tis¹
wana wasa Æsala masa pura wisēniya nam tithiya lat
kuja dina me diwasa liyā nimawana ladi.

¹ 2436 A. B = 1893 A.D.

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CORRIGENDA ET ADDENDA.

- p. 3 line 5 read *saraṇaṃ*.
p. 3 „ 4 „ *nibbānaṃ*.
p. 6 „ 18 „ *wāyo*.
p. 7 „ 26 „ *nāsikāgrayen*.
p. 17 „ 3 „ *tana for dana* (?).
p. 41 „ 15 „ *vidhiṃ*.
p. 42 „ 12 „ *ratnākarayaka hata*.
p. 42 „ 26 „ *duṭṭu*.
p. 42 „ 29 „ *yogāvacara*.
p. 43 „ 29 „ *dhammā*.
p. 44 „ 2 *from bottom read nairtyāwa*.
p. 45 „ 6 *read pas poḷowaya*.
p. 56 „ 16 „ *Hata-vikkhittakaṃ*.

The *Asubhas*, p. VIII and p. XXXI. See now *Samyutta Nikāya* Vol. 5. pp. 129—140 (just passing through the press).

p. XXX. mystic meditation, it should have been added, is considered from the Buddhist point of view as by no means incompatible with moral depravity. So *Devadatta*—the Judas Iscariot of the Buddhist story—is great at *Jhāna* (*Jāt* 1. 140).

p. XXXII. For further research on Buddhist mysticism Mr. *Lafcadio Hearn*'s beautiful and suggestive book '*Gleanings in Buddha-Fields*', published since the above was in type, can be strongly recommended. (See the notice of it in *J.R.A.S.* 1898).

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